THE CHRISTIANS Daily Sacrifice:

CONTAINING
A daily direction for a setled *course of Sanctification.*

The third edition corrected and *enlarged with a thousand spirituall rules tending to Perfection.*

Divided into three Bookes
by TH. COOPER.

LONDON,
Imprinted by N. O. for WALTER BVRRE, and are to bee sold in Paules Church-yard at the signe of the Crane.
1615.

CHRISTIANS
Daily Sacrifice;

CONTAINING

A daily direction for the Soul

in the Sanctification

of

Time, Words, Thoughts, and Actions.

The third edition corrected and enlarged with several additional Prayers and Meditations proper for the Festivals of the Year.

By JEREMY TAYLOR.

LONDON:

Printed by R. NORTON, for WALTER KETTILBY, at the Bishop's Head in St. Paul's Church-yard. 1678.

TO ALL THE
TRVE HEARTED
NOBILITIE AND
GENTRY OF GREAT
BRITAINE:

TH. COOPER
A POORE MINISTER OF IESVS
CHRIST.

IN ALL HVMILITIE
DEDICATETH

THESE HIS BOOKS OF
THE CHRISTIANS
DAYLY SACRIFICE,
IN THANKFVLNES
VNTO GOD,

FOR OVR GREAT
DELIVERANCE
FROM THE *GVN-*
POWDER TREASON.

TO ALL THE
TRUE HEARTED
NORTHERN AND
SOUTHERN STATES
OF
AMERICA.

THE COMPANION
A POOR MINIS-
TER OF JESUS
CHRIST,

IN ALL HUMILITY
DEDICATETH
THESE HIS POOR OFFERINGS
OF
THE CHRISTIANS
DUTY
IN THANKFULNESS
FOR
OUR GREAT
DELIVERANCE
FROM THE POWER
OF
TYRANNY.

TO THE RIGHT HONORABLE AND TRVELY NOBLE Ladies my very bountifull Patroneſſes the Lady LVCIE, Counteſſe of *Bedford*, & the Lady HARINGTON, Barones of *Exon*, grace and peace from God the Father through our Lord Ieſus Chriſt, bee *multipleed.*

RIght worthie Ladies: *As there is nothing that better becommeth the righteous, then to bee thankefull vnto the Lord for his great mercies beſtowed vpon vs. So I am perſwaded, in nothing more hath our gratious God aduanced his wanderfull goodneſſe vnto our ſinfull nation: Then in that great deliuerance of our Prince and people, from that helliſh*

plot of the Gunpowder Treason. For as the Redemption of mankind by the precious blood of Iesus Christ, hath therefore the priuiledge to be of all other benefits the most excellent, farre exceeding our Creation, or any other blessing of God, because thereby mankind was restored to a more excellent estate then it lost in Adam: so hath our Lord in mercie vouchsafed vnto this Nation, as it were a new creation: by the Ministerie of good Queene Elizabeth of happy memory who restoring vnto vs the glorious Gospel of Iesus Christ, we were thereby euen plucked out of the fiery fornace of Antichrist, and new borne again to the hope of eternall glory: yet because we haue not receiued the loue of the truth, and did not glorifie our blessed God, in our obedience thereunto: therefore did we iustly forfeite our right in that great blessing, and so deserued vtterly to bee depriued thereof. And was not this our generall fere, in those dayes when the Light of our eys grew dimme, and the sunne of our happines was set in these parts, that together therewith

therewith the light of the Gospel also should haue bene taken from vs: surely if the Lord had not then beene on our side, when the arme of the flesh failed vs. If hee had not reserued an holy seed to stand in the gappe, wee must needs haue bene as Sodome and Gomorrha.

But blessed be the name of our God for euer, that in his eternall mercie had reserued a Ioseph for vs, euen a royall Branch of that holy seede to renue and maintaine our glorious light: And haue wee walked worthie of so great saluation, surely if there were nothing else to condemne our vnthankefulnesse for so great a blessing: Euen that accursed Powder Plot in stead of all other arguments is sufficient hereunto. For as the vnthankefulnesse of the Papists was hereto most odiously discouered, that hereby intended the subuersion of the state, which had so graciously vouchsafed life and peace vnto thē. So did this also conuince the vnprofitablenesse of the Protestant, who, for the abuse of his Talent, was hereby summoned to his account, and

in his owne desert must needes haue beene ouertaken with this iudgment: And therefore was it not the free mercie of the Lord that wee were not vtterly consumed.

Were wee not plucked euen as a brand out of the fire? were wee not wonderfully redeemed euen by the mightie power of God, from that horrible pit? Did not the Lord thereby raise vp a mightie saluation for vs, euen by his owne immediate arme that he alone may haue the glory? And shal we not thē take vp the cup of saluation, & giue thanks vnto the name of the Lord. Surely as there remaines no more sacrifice for sin, for such that do treade vnder foote the blood of the Son of God. So I am perswaded that if we shall despise so great saluation, and forget this wonderfull worke which our God hath done for vs, we shall in vaine hope of the like deliuerance. The Lord will do no more such great workes among vs because of our vnthankefull and vnbeleeuing hearts And therefore seeing the gratious Lord as he sanctified that deliuerance

vnto

vnto me his vnworthie seruant by a speciall deliuerance from the malice of vnreasonable men, which in the verie instant of our reioycing had layde a snare to entrappe my soule: so hee hath hitherto giuen me my life for a pray from many other extremities.

Can I do better then I haue begun so still to imploy it in the meditation of Gods great mercies? Ought I not do my vttermost to awaken this secure age, and prouoke the Saints to an holy entertainement of so great saluation? Can I do lesse then take occasion hereby to testifie my thankefulnesse vnto those that haue bin instruments for the maintenance of my life and studies? Surely, deare Christiã Ladies, as I must acknowledge my selfe hereby bound for euer vnto your Honours so accept I beseech you this vnfained pledge thereof, and bee prouoked herby to a wise redeeming of the time, that so you may be prepared to a blessed eternitie. Take these holy rules herein contained, as a true guide to leade you safely in all occasions thereunto: and make account of

my

my best deuotions and endeuour here-after to further to the same. And so I commend your Ladiſhips to the grace of God in Ieſus Christ. Reſting in him.

To your Honours
euer deuoted,

TH. COOPER.

The Preface to the Christian Reader describing the occasion and *severall vses of this Treatise.*

THE many *excellent treatises and larger discourses concerning the power of godlinesse, which it hath pleased the Lord of glory to furnish his Church withal in these later daies, as they haue made good the faithfulnes of our God vnto vs of our Church of England, & therein anouched against all schismaticall spirits, that yet there is an holy seed among vs: so if they shall not bee a witnesse against vs, doe they necessarily require

*Greenham Perkins. Rogers. Downam, and Arthur Dent, &c.

quire in the right vſe thereof, that we be tranſformed into the ſame image from glory to glory. And therfore howſoeuer it may ſeeme both needleſſe, and preiudiciall, after ſo many graue, and experimentall rules concerning ſanctification, to adde any more in this kinde: yet ſeeing it hath pleaſed God to direct mee to a further labour herein: weigh with me I pray thee in equitie theſe reaſons hereof:

Firſt, I doe hereby profeſſe my thankefulneſſe vnto God for thoſe excellent labors of his Saints, that now reſt from their labours and their fruits follow them.

Secondly, I would haue thee know that I am not aſhamed of this fooliſhneſſe of preaching, and practicke Diuinitie, which is ſuch a myſtery to the world, and ſtumbling blocke vnto the wiſedome thereof.

Thirdly, howſoeuer I do profeſſe that I am not able to attaine ſuch perfection, as I haue here in conceiued,

ceiued, yet I would haue thee know further, that I would rather haue a rule to condemne ſinne in the fleſh, and ſo to confound the old man, that thereby the new man may follow hard after the marke: then not to giue teſtimonie to that light, which hath ſhined ſo gratiouſly vnto me, then to conceale my iudgement, though it may condemne my practiſe.

Fourthly, May it pleaſe thee to conſider with me: Can a man walk in the Sunne, and not bee warme, and where two lie together, will there not be heate? and can the light be hidden, nay, ought it to be hidden? Ought we not, being conuerted, conuert our brethren: doth not the light ſhine vnto vs, and can we hold our peace? Is not the night coming faſt on vs when none can worke?

5 Can wee doe leſſe in theſe dayes, then conuince a prophane world?

6 Can we do better, then ſtrengthen that which is ready to die?

7 Shall

7 Shall not Gods remembrancers renue their strength, when the diuels instruments do so rage with all licentiousnesse?

8 Doe we not iustifie the good by tracing their wayes?

9 Should we not discourage the wicked, by making a good profession?

10 Owe wee not this duety to our mother, the Church of God, who requires a good confession in these perilous times.

11 Shall not this redound to the glory of God, in iustifying the power of godlinesse, that is so generally reiected.

Let this consent thee, and prouoke thee to make vse of these labours, and the Lord giue thee vnderstanding in all things: that thou maiest trie the Spirits, and hereby thine owne, whether thou art in the faith or no, and so for euer maiest follow the true Shepheard.

And for thy further direction and supply herein consider briefly these vses hereof.

For

For thy further supply and direction: seeing it hath pleased my gracious God to lengthen out hitherto my wearisome dayes, and so further to enlarge my meditations fro the daily experience of his speciall prouidence. Accept I pray thee, such poore increase of spirituall life, as my good Father hath enriched me withall: and let vs magnifie the name of our God together, that his hand is not shortened in these euill times, that yet there is hope in Israel concerning this. Certainly, if wee be not altogether benumm', and drunken with that cup of giddinesse: which the vaine shew of these times tendereth vnto vs: we cannot but acknowledge that though we dream of happinesse, and say vnto our soules take thine ease, yet our great abuse of Gods blessings and that generall securitie in putting the euill day farre from vs: is an apparant sign, that the Lord hath a controuersie with the land, and that the decree is sealed for our

purging

purging and triall. And is it not more then high time that wee ſhould gather our ſelues before the decree come forth? Is it not certain that our maſter wil not lõg deferre his comming? and ſhall not that ſeruant be bleſſed, whom his maſter comming ſhall finde ſo doing, euen freeing himſelfe and departing from euill. Shal not the wiſe man ſee the plague and hide himſelfe, & the ſoole run on & be puniſhed? Shall not the wiſe virgins prepare oyle in their lampes, to meete the Bridegrome, whiles ſtripes are preparing for the back of the ſcorner? Behold then the oyle that thou muſt bee furniſhed withall. Shall not this be thy ſtore houſe dayly to furniſh thee with meanes whereby thou muſt walke fruitfully with thy God, in ech dutie of thy calling, whereby thou maiſt entertaine each ſeuerall occaſion chearefully, that ſo while thou haſt the light, thou maiſt walke in it, that ſo thou maiſt bee found in peace at thy maſters com-

comming. Doe the times require in regard of the continuance of plentifull meanes, that by this time thou ſhouldeſt haue bin a teacher of others, and yet art thou to learne the grounds of thy faith? Behold here then the grounds of Sanctification propounded and opened vnto thee; that thou maiſt be ſoundly entred into the ſchoole of Chriſt Ieſus, that thou maiſt trie thy ſelfe whether thou haſt laide a good foundation or no? haſt thou built hay and ſtubble vpon the foundation? haſt thou gone a ſtray from that perfect rule, and therefore hadſt need to returne backe againe?

Behold, *The doctrine of repentance* to ſuſtaine thy iudgement aright: here maiſt thou trie thy ſelfe, whether thou haſt repented or no, hereby maiſt thou approue thine intereſt in Ieſus Chriſt. And to this purpoſe is *the doctrine of repentance* propoſed before the doctrine of faith. Not that it is or can be in nature before it: for how can the

the fruite be before the tree? can we loue God vnleſſe hee loue vs firſt? can wee forſake our ſinnes, vnles the loue of Chriſt conſtrain vs? muſt we not beleeue ſinne pardonable before we can forſake it? Is not our ſufficiencie of God through Ieſus Chriſt to ſubdue iniquitie? Is not Ieſus Chriſt aſwel the authour and finiſher of our faith? And is it not ſinne before God, though in ſeeme neuer ſo glorious among men, whatſoeuer is not of faith? And without faith is it poſſible to pleaſe God? Muſt we not firſt be in Chriſt before we can be new creatures? and do we not liue by faith in the Sonne of God? And doth not the death of Chriſt daily kill ſinne in vs? doe wee not dayly riſe vp in him to newneſſe of life? And do wee not approue our ſelues hereby liuing members of his body? Is it any more wee but Chriſt that now liueth in vs? Is not this to liue by faith in the Sonne of God? Loe here our repentance being a fruit

of

of our faith in Iesus Christ, is also an euidence vnto our soules, that we are in the faith: and so our faith which in nature is before repentance hath, yet repentáce in order accópanying the same, and by this liuely fruit is discerned of vs: and thus hast thou in the next place a gratious direction how to *discerne* and *reuiue* thy most pretious faith that so thou maist bee sure that thou hast not laboured in vaine.

Now seeing the work of Sanctification is begun in vs alredy, rather in the purpose of the heart, then any constancie of outward practise, and hypocrisie wil be sure to mingle it selfe with our best endeauours if it be possible to blast the the verie blade.

Therefore art thou informed in the next place how to *prepare* thy heart in the seruice of God, how to comfort thy selfe in the testimony thereof, notwithstanding thy dayly failings in the practise of well doing.

And seeing the heart of man is deceitful aboue all things, & the cause

of all thy failings ariseth from the not guiding of thy heart. Therfore art thou taught how to *arme* thy heart with that *complete armor of a Christian souldier*. And so thou art instructed in the vse of each *seuerall peece* therof, that so thou maist be ready at all assayes.

To this end in the next place are propounded vnto thee, those two maner occasions and imployments of thy whole life: namely, to prosecute good, and forsake euill: and so thou art instructed how to performe the one, and leaue the other, how to discerne sincerities in either.

And because the true Christian life is a continuall growth: therefore art thou further informed how to discerne this growth in grace, thou art furnished with meanes, wherby thou maist grow, and thou art comforted in the weakenesse and hinderances of thy growth.

And seeing *thankefulnesse* is a special badge of our loue vnto Christ & a principal means to renue our

right in him, that so from him we may renue strength and supply of grace to grow forward perfection: therefore art thou taught also *how to bee thankefull*, thou art informed in the truth and right vse of this dutie.

And as by these meanes thou art hastning to perfection: so art thou further prouoked to *constancie & perseuerance*. And gratiously informed how thou maist continue to the end, not onely confirmed in thy greatest fayling that thou shalt recouer, but instructed also gratiously how thou maist hold out. Namely,

By holy *watchfulnesse*, and iealousie ouer thy heart and wayes, that so thou maist preuent securitie and presumption, and gratiously goe on and persuere in weldoing.

And that thou maist not bee ouercome with the cares of the world, not be to seeke at any time of the present assistance of thy God: therefore thou art enformed

aboue all things to make thy requests manifest vnto God, and directed to receiue that thou maist receiue.

And so thou art informed how to maintaine thy peace with God, and to repose thy selfe sweetly in the bosome thereof.

And shalt thou not also learne hereby how to beginne the day with God.

Art thou not instructed how to sanctifie thy family by holy exercises, how to sanctifie the blessings by holy and feruent prayer.

Art thou not directed how to walke in thy calling? art thou not comforted in the vse thereof.

Art thou not further informed in the right vse of thy diet, that so thou maist eate to liue, and liue to the glory of thy maister.

Art thou instructed how to cloth thy selfe outwardly, that thy inward man may still be decked with grace and holinesse: that thou maist be better fitted to that cloathing vpon?

And

And seeing thou art naturall sociable, and must of necessitie conuerse with others, therefore art thou also taught how to choose and vse company, that so thou maist not returne vnto them, but cause them to returne vnto thee. And seeing thou must haue occasion sometimes to be alone, therfore hast thou directions how to be solitarie, that so thou maist neuer be excluded the protection of thy God.

In a word, what estate canst thou be in, wherein thou shalt hence learne true contentment how to behaue thy selfe in euery change how to raise profite to thy selfe from euery alteration.

Art thou in *prosperitie*, and so hast need of humbling to preuent pride of wisedome, to manage thy estate wise by that thou maist lay vp a good foundation thereby against the day of Christ. Make vse then in the name of God of what to this end is here stored vp for thee, and the Lord giue thee

vnderſtanding all things.

Art thou in *Affliction* and haſt neede of comfort to vphold thee, of patience to leade thee through the extremitie thereof, obſerue then what is here commended to thee for this vſe, and thou ſhalt bleſſe God that hee hath accounted thee worthy to ſuffer with Ieſus Chriſt

Haſt thou ſtill neede of the aſſiſtance of thy God? haſt thou *an account* to make for others, as well as for thy ſelfe? And is thy life vncertaine? thou knoweſt not when thou ſhalt be called, and therfore it ſtands vpon thee to bee readie vpon euery call. Take here then thy direction how to order thy family by that perfect rule that ſo thou maiſt giue vp a chearefull account for them. And learne here how to make vp thine owne reckoning wiſely, that ſo when thy maiſter commeth thou maiſt be found ready. And canſt thou then deſire more then to enter into thy maiſters ioy. And ſhall not

thou

thou be euer furniſhed for the accompliſhment of thy beſt deſires. O then praiſe God for his mercie that hath renued & increſed vnto thee this light, and increaſe thy prayers vnto God for the continuance of our common light, that in this light thou maiſt ſtill ſee light, and be prepared and hereby tranſlated from this light of grace vnto that light of glory, to raigne with Ieſus Chriſt in eternall happineſſe, to whoſe bleſſed protection I doe moſt heartily commend thee, And ſo do reſt

Thine in our common Sauior.

TH. COOPER.

The first part of the *Dayly Sacrifice* is digested into three books.

Whereof the first containeth the grounds of sanctification: As describing,

First, The obiect of our obedience namely God.

1 *WHere first is proued, That there is a God.* Chap. 1.
2 *How this God is, to bee knowne.* Chap. 2.
3 *Of the seuerall attributes of God.* Chap. 3.
4 *Of the vnitie of the Godhead.* C. 4.
5 *Of the knowledge of God in Trinitie.* Chap. 5.
6 *That this God is to be worshipped.* Chap. 6.
7 *Of the subiect of diuine worshippe namely*

namely man, Chap. 7.
8 *Of mans creation.* Chap. 8.
9 *Of mans fall.* Chap. 9.
10 *Of the redemption of man.* C. 10.
11 *Of the application of this redemption.* chap. 11.
12 *Of the guide and special outward helpe for this application, namely the word.* chap. 12.
13 *Of the power of the word expressed, in a dayly direction and practise to serue God.* chap. 13.
14 *Of this particular direction, what it is, that it ought to bee knowne, not impossible to be kept, nay most necessary and conuenient, and very profitable, and exceeding pleasant.* chap. 14.

The second Booke expresseth the practise of sanctification in such dayly duties as belong to a Christian.

Where first of the parts of this Dayly Sacrifice. Chap. 1.
Whereof the first is, to bee humbled before the Lord in the sence of sinne. Here

1 *Of the necessity of repentance.*
2 *The conscionable practise thereof.*
3 *Helpes hereunto.*
4 *Markes of repentance.*
5 *And benefits thereof.*
6 *Together with rules to resolue the conscience herein.* cha.2.

A second dayly dutie is to renue our faith in Iesus Christ.

1 *Where some doubts are answered.*
2 *It is shewed how faith is renued in vs.*
3 *The degrees of this worke are explaned.*
4 *The markes of particular assurance.*

The Degrees thereof. And here
1 *Of weakenesse of faith.*
How knowne.
How caused.
Secondly, of strength of faith, how discerned and obtained. chap.3.
A third duety dayly to be performed, is the preparation of the hart to the seruice of God.
The necessity hereof, because the heart is a sleepe. And therfore.
The heart is first to be awakened, and how

how. Namely by
1 *Resigning it into the hands of God.*
2 *By renuing of our vowes.*
Thirdly, the heart weakened must be examined and how.
By a true rule.
In an holy manner.
To a right end
Fourthly, *The heart examined must be established in the true worship of God. And that*
1 *By an holy feare of it selfe, of which how it is discerned and maintaind.*
2 *By entertaining the motions of the spirit, how this is done.*
3 *How we may discerne the spirit to be a sleepe with the remedie.*
4 *How to discerne the beloued sinne, and how to maister it.* chap. 4.
A fourth dayly part, of the Christian Sacrifice, is the arming of the heart Where, of this spirituall armour, the parts hereof. And
1 *Of the girdle of truth and it parts: Which are,*
1 *A rectified iudgement.*
How discerned.
How put on.

It benefit.
2 *The ſanctified conſcience.*
How diſcerned.
How obtained.
The benefit thereof.
3 *The ſincerity of the will.*
How knowne.
How obtained.
It meaſure.
The benefit thereof.
4 *The well ordering of the affections.*
How diſcerned.
How furthered. And
The benefit of the ſame.
5 *The ſinceritie of the tongue, wherein it conſiſts, of ſpeech. And*
1 *Preparation to it.*
2 *Matter of ſpeech: here of perſons.*
1 *How to ſpeake of God.*
2 *How of our neighbour.*
What to be auoided and obſerued.
3 *How to ſpeake of our ſelues*
In Praiſe and Diſpraiſe.
Of things ſpoken here of the manner ſpeech. And that
1 *It muſt be gratious.*
2 *True. Here of the Euidences and Bonds of Truth. As*

The Contents.

1 *A Promise.*
2 *Oath, here of the*
Lawfulnesse.
Matter.
Manner.
Lawfull swearer.
End of an oath.
Before whom.
Where.
How an oath binds.
The abuses of an oath.
Of lying.
Flattery.
Concealing of truth.
3 *Imprecations, a third bond of truth*
How to be vsed.
A third grace of speech.
Reuerence, and that in regard
1 *Of God.*
2 *Man. Here*
To giue holy names to Children.
Reuerence to superiours.
What to be auoyded.
Blasphemy.
Abuse of Scripture, and of our selues.
A fourth grace of speech.
Sobrietie. This seene
1 *In saluation, where*

Popish

Popiſh bleſſing ſcanned.
2 Soft anſwering.
3 Reproofe for ſinne.
A fifth grace of ſpeech, Chearefulnes.
It bonds how to be vſed
At Boord, Bed.
Here to be auoyded or rectified.
Ieſting. Laughter.
A ſixth grace of ſpeech.
Care of our neighbours good name.
How performed.
What to be auoyded.
The laſt grace of ſpeech.
Breuitie. The rules thereof.
Secondly of ſilence, and
The right vſe therof.
Things and
Parſons to be concealed, and
Before whom ſilence is fit.
A firſt part of the Girdle is conformitie in our outward actions, here
1. of
The ground of them.
The maner how to be done.
The ends.
How to edification.
How this Girdle put on.
The benefits hereof.

A ſecond part of the armour.
The breaſtplate of righteouſneſſe.
The markes thereof.
How put on.
How kept on.
A third part of the armour.
That our feet be ſhod with the prepa-
tion of the Goſpel.
The vſe thereof.
How attained.
A fourth part of the armour.
The ſhield of faith.
It vſe.
A fifi part the helmet of hope.
1 *The vſe of it.*
2 *How put on.*
3 *Differences betweene faith & hope*
The laſt part of the armour.
The ſword of the ſpirit.
It ſeuerall vſe.
How obtained.
How kept on.
The generall beneſit of the whole ar-
mour. Chap. 5.
A fifi duty dayly to be performed is to
Forſake euill and do good. Here
4 *Of the difference of euils.*
What the euill of ſinne is.

The

The vse of this knowledge.
How farre sinne hath taken hold on vs.
The benefit of this knowledge.
Gods prouidence in ordering sinne.
And the vse.
Sinne how to be auoyded, and
Preuented generally.
How particularly to be resisted.
How to recouer out of sinne.
1 *By viewing sinne in the Law.*
2 *In the Gospell.*
3 *By iudging sinne.* Chap. 6.
Of growth in grace a sixt dutie daily to be practised.
What it is.
How furthered.
How tried.
How discerned. Chap. 7.
A seauenth dutie dayly to be performed, is thankefulnesse. Here
1 *Of the vse.*
How to be practised.
What to be auoyded.
Helpes hereunto.
The benefit thereof. Chap. 8.
Eightly, wee are dayly bound to constancy and perseuerance.

The

The neceſſitie hereof.
Helpes hereunto.
Remoue all of hinderances. As
The fall of the elect.
How farre.
Difference herein betweene them and the wicked herein.
The vſe hereof. chap. 9.
A ninth duty of this dayly ſacrifice is watchfulneſſe.
The vſe hereof.
How performed.
The helpes thereto. chap. 10.
A tenth duty conſtancy to bee performed euery day, is
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THE FIRST BOOKE OF THE daily Sacrifice:

Containing the Grounds, Ruls, and vse thereof.

INTENDING by the mercy of GOD, to set downe a liuely patterne, *How to worship* GOD *aright:* because wee cannot truely worship whom *wee know not:* Therefore I thinke it needfull,

First, to *conuince the Athiest,* that *there is a* GOD.

Secondly, to *Informe the Christian what this* GOD *is &c.*

Thirdly, *that Hee is to bee worshipped.*

Chap. I.

That there is a God *is manifest:*

Reasons of the Deity.

First, By the Light of Nature, And that by the goodly frame, and beautifull order that is held in the world, not possibly to bee begunne, or continued in it constant course, but by a most wise and omnipotent Nature. *Psal.* 81. 9. *Act.* 2. *Rom.* 1.

Secondly, The excellency of the minde of man euinceth no lesse, both in that being so excellent, it must needs proceed from a more excellent cause then it selfe, which must bee God, and seeing no earthly thing can satisfie the same, what other center can it haue to rest in, then it blessed Creator. *Iob.* 32. 8. *Psal.* 94. *Act.* 17.

Thirdly, And whence can the notions of good and euill and differences betweene them, proceed

proceed if not by chance, or from ſenſe, or vſe? then ſurely by ſome intelligent Nature, and perfect Good, *Rom.* 2. 15.

Fourthly, Nay, haue not all Nations concur'd in this Principle, that there is a GOD?

1 Both by experience in the conſcience,

2 By publicke confeſſion, and

3 Generall conſent *Rom.* 1. 19. ſo that what may be knowne of GOD, is manifeſt to them; and why, euen becauſe GOD hath reuealed it vnto them.

Fiftly, whence ſhall the terrors of conſcience ariſe in men, that in regard of their places neede not feare man; if not from a ſuperior Iudge, that both beholdeth the inward man, and ſmiteth it with this plague? *Eſay* 66. 24. *Deut.* 4. 24. *Rom.* 2. 15.

Sixthly, And are not the Mighty mightily tormented, and ſingled out in this life to moſt exquiſite and fearefull torments, from an immediate Hand, which can bee

no other, but euen the ſhake of GOD, as is apparant:

1 Both in that they haue beene then ſmitten, when they haue blaſphemouſly in word, or deſperately in practiſe, violated this Diuine Nature:

2 And no Art could either diſcerne the cauſe of their malady, or meanes to cure it: *Act.* 12. And

3 Euen when their ſinnes haue beene ſecret, yet by a ſecret Power they haue beene caſt vpon the edge of authority: and howſoeuer happily by fore-ſight, or power, they might haue auoyded, yet now they are confounded in their courage and wiſedome, and ſo are ſubiect euen to the iudgement of man: Doth not this euince that there is a GOD that iudgeth the earth? *Pſ.* 58.9.16. *Pſ.* 9.16.

Seuenthly, eſpecially if wee conſider, how the LORD takes the wiſe in his owne craftineſſe, making his proſperity his ruine, that though the Magiſtrate ſpare, yet

1. *Cor.* 3.18. 1. *Prou.*

yet hee ſhall bee ſufficient for his owne deſtruction; either by the deceitfulneſſe of his pollicy, preparing himſelfe to vengeance, and ſo being diſappointed hee fals to deſpaire, and executes vpon himſelfe: Is not this to be aſcribed onely to the mighty Power, and Wiſedome of the LORD? Who though with great patience Hee beare with the wicked, *Rom.* 9. yet when their ſinne is ripe, hee puts in the ſickle, and who ſhall bee the executioners of the Diuine Iuſtice, but thoſe that haue taken moſt delight to commit ſin with greedineſſe?

Eightly, Adde wee heereunto, that the wicked are not onely met with all, with ſuch plagues as do ſo liuely reſemble their ſinnes, that the wiſedome of man, neither knowes, nor could fit accordingly; but are forced by the iudgement, oft times to confeſſe their ſecret ſinnes, yea to confeſſe the Iuſtice of GOD, whom

yet they would not worship.

Ninthly, And can wee imagine that *the wise and constant Gouernement of Common Wealthes* could otherwise bee *established* and *preserued*, then by some *Diuine Power*, seeing *Sathan*, *the author of confusion*, hath alwaies oppugned mankind, especially laboured the dissoluing of such Societies, *Prou.8.15.*

Tenthly, What shall wee conceiue of those *Heroicall Instincts* wherby with extraordinary wisedome, and courage, great businesses haue beene vndertaken, and accomplished, exceeding the common capacity, as namely

1 The inuention and polishing of Arts and Sciences, by *Plato*, *Aristotle*, *&c.*

2 The finding out of strange deuises, and conceits.

3 The couragious acting of *Great conquests* in that speedy and happy manner.

Alexander.

Hath not the ground of these beene some Superiour Power, inspiring

inſpiring and proſpering the ſame? *Deut.*31.*Eſt.*1.1. *Iud.* 14.19.

Eleuenthly, And ſeeing that euen the world hath beene acquainted with the certaine and cleere demonſtration of future euents. Could this proceed from any but from the All-ſeeing GOD, who in mercy hath reuealed theſe things for the comfort of His Church, and confuſion of His enemies? *Eſay* 41. 23. *Ezech.*12.21.

Twelfthly, And doe wee not ſee things graciouſly and certainely attaine their proper ends and vſes, notwithſtanding contrary meanes, and ſtrong oppoſitions: And is there any but the LORD *that can bring light out of darkeneſſe?* 2.*Cor.*4.6. Is not this to bee aſcribed to ſome ſupreme Power?

Thirteenthly, Eſpecially if we conſider that the ends of cauſes and effects are finite, muſt there not be ſome Firſt and Principle cauſe either Immediately or Me-

diately, producing the rest on whom all other causes may depend, and to whom, as to their center, they may returne againe; *Eccl.*1. euen as the Riuers vnto the sea?

And therefore

Vse. 1 As this shall bee sufficient to make the Athiest without excuse. *Rom.*1.20.

Natures vse for the knowledge of GOD. 2 So let it teach, not to *despise the voyce of nature*; because, though heereby wee shall not attaine to perfite knowledge, 1. yet shall these notions both bridle much euill, 2. and also further the performance of much morall good.

3 Yea, they shall aduance the Iustice of GOD in the gouernement of the world:

4 And seeing they are insufficient: therefore shall they prouoke to seeke GOD in the right meanes: And

5 Hereby shall such as are conuicted, as by a generall consent of witnesses, bee better confi-

med in the truth thereof: And

6 Lastly, this ignorance shall hereby be acknowledged, and so Gods meere mercy aduanced in saiuing his Elect, especially; seeing this knowledge, if it bee not sanctified, is enmity against GOD, leading from obedience of GOD; euen while it leads to the knowledge of Him. *Rom.* 1. 23, 24. 25. 1. *Cor.* 1. 20.

3 Let this comfort vs, that what is impossible to Nature, the LORD hath reuealed in His Word, And therefore

4 Here, let vs search the knowledge of GOD: Let this bee the Touch-stone of all the other meanes, let them all haue their reference hereto, not resting in them, or the effects thereof, but renouncing and condemning vtterly the same, that wee may know GOD alone in IESVS CHRIST, by which wee may attaine Life Euerlasting, 3. *Phil.* 8. 9. *Ioh.* 17. 2.

5 Discerning herein the *Insuf-*

Nature why insufficient.

ficiency of Nature to know GOD: 1. both because it reueales not all things to bee knowne concerning GOD: 2. Neither what it reueales is cleere and manifest, but obscure and indirect, *Rom.* 1. 19. 20. 3. Yea, what it discouers, through it corruption, it blinds againe, or peruerts it to a wrong end, and therefore had needs of a Further Helpe, to enable to make vse of this knowledge, yea to cleere, and perfect the same, 1. *Rom.* 21. as hauing no power to stirre vs vp to godlinesse.

CHAP. II.

What GOD *is.*

THOVGH GOD cannot be defined, because Hee is Infinite, and in His Essence cannot be knowne vnto vs: yet is Hee thus described vnto vs in the Word.

1 By His Attributes.

2 By the Persons.

3 In the workes thereof, and so Hee is distinguished from all

naturall

naturall knowledge of Him.
2 From all Idols.

Chap. III.

Of the knowledge of God *by his Attributes.*

These are,

First, Hee is an Essence, that is: 1 *God an Essence.*
1 Which hath being from none but Himselfe.
2 Is preserued, or sustained, of none, but subsisteth in Himselfe.
3 Is the necessary, and
4 Onely Cause vnto all other things of their being.

Secondly, *Spirituall*, because. 2 *Spirituall*
1 Incorporeall, as being Infinite and Indiuisible, and most Excellent.
2 Insensible, as appeareth,
1 By experience:
2 Hee hath no sensible qualities.
3 Hee is Immense.
3 Spirituall, because Himselfe both liueth, and is the Authour of all, both Corporal, & Spirituall.

And

Vse.

And wee must conceiue thus of GOD.

1 Least wee conceiue that which is vnworthy of his Maiesty

2 That wee may renounce sence, in seeking of Him, and so

3 Seeke Him in His Word and Workes.

4 That wee should not dare to represent Him by any bodily shape.

5 That wee should not thinke Him sufficiently worshipped with the gestures of the body, or members onely, but with the minde and spirituall motion of the heart. 1. *Tim.* 4. 8.

6 And seeing the SPIRIT alone proceedeth from Him, therefore 1. Wee should acknowledge the gift both to proceed from Him, 2. Onely seeke the happinesse of the minde, from this Fountaine: and 3. Wholly referre it to His Glory.

Intelligent.

Thirdly, it is GOD is *Intelligent*; as being:

1 The cause of the minde of man,

than, and of all the notions therein: 2. And of that order which is in the nature of things, and Common-wealthes.

2 All Intelligence or Understanding of the creatures, comes from Him; both *Psal.* 94.9.

1 In respect of the *Faculty*, and also

2 The operation thereof.

And this serueth

Vse.

1 To condemne those that aſcribe the variety and order of Nature, and things therein to proceed from it matter, and the inclination thereof to it forme:

2 To aſcribe all knowledge and gifts vnnaturall, to bee the meere gifts of GOD.

3 And so to vse them for the glory of the Giuer.

Eternall.

Fourthly, this God is *Eternall.*

1 Neither hauing beginning, *Psal.* 90.2.

2 Nor ending, *Psal.* 48.13.

3 Giuing eternity to Mankind, and that because Hee is

1 Abso-

1 Absolutely, and Infinitely Perfect, and

2 Of power accordingly, yea

3 Infinitely good, and therefore Hee is euerlasting in His Protection, Couenant, Reward, &c.

And this serueth 1

Vse. 1 To reproue 1. The doctrine of doubting and despaire: 2. the malice of the world, that thinks to roote out GODS Church, As also *Psal.* 85. 2.

2 Our infidelity, that complaine as if GOD had forsaken vs: *Psal.* 22.

3 It teacheth vs to ground our faith, not vpon present time, or things, but Eternity 2 *Pet.* 1. 8. *Heb.* 11. 26. *Ps.* 119.

4 And comforteth vs in our greatest eclypses and decayes, that once loued, and euer loued: *Iob.* 13. 3. *Iob.* 17. 2. *Tim.* 2. 19.

Fifthly, *this* GOD *is Other from all creatures:*

1 Because Hee is the Creator of them.

2 Hee

2 Hee is of a different Nature without comparison, farre excelling, as being

1 Perfectly Wise, whereas the world hath many parts vnreasonable.

2 Indiuisible and Vnchangeable, and therefore Immutable, and dimensiue substances cannot bee deriued out of GOD, being indiuisible.

3 There can neither bee, nor imagined any similitude of a finite nature, and an Infinite.

And this serueth

1 To conuince Philosophy, who will haue Nature, or the world, to bee GOD. *Vse.*

2 To condemne the Manichees and *Seruetus*, who hold that the creatures spring from the Essence of GOD.

3 To exclude all prophane, and idolatrous cogitations of GOD, as if Hee were like the creature.

4 Heereby wee are resolued

1 That though all things are said

ſaid to bee of GOD; It is not meant of His *Eſſence*, but becauſe Hee makes them of nothing. *Rom.*11.36. *Rom.*4.17.

2 Though the ſoule bee ſaid to bee Diuine, and wee partakers of the Diuine Nature; this is not to bee vnderſtood of the communication of the Subſtance, but of the ſimilitude of Properties, as being adorned with heauenly gifts, being but created qualities, though they be a certaine ſhadow of the Diuine Nature. 2.*Pet.*1.3.

3 So are wee to vnderſtand, when the Elect are ſaid to bee the ſonnes of GOD, and that it is not ſo by Propagation of the Eſſence, but by ſimilitude of the Properties. *Iohn.*1.13. & 8.47.

4 So are wee to conceiue what is aſcribed to the Saints, that they are one Spirit with GOD. 1.*Cor.*6.17. 2.*Pet.*1.4. to imply onely our conformity with GOD, and the inhabitation, by Grace, in vs, of His bleſſed Spirit.

5. And

5 And so when CHRIST is said to bee GOD, thereby is not meant a permutation of the Diuine Nature into the Humane, and so contrary? but an inseparable conioyning of two Natures, retaining their Properties distinct, into one Person, and a glorifying of the Humane Nature, which though it agreeth to a Nature which is Ruler and Gouernour of all things, yet notwithstanding it is but Made and Created.

Sixthly, *That* GOD *is incompresible.* *And that*

1 In our cogitation, or the conceite of any creature.

2 In the vnmeasureableneſſe of His Eſſence, not to bee circumscribed in space or place, or any limits.

And that

1 Because His *Power is Infinite.*

2 Hee is every where, and so must His Substance bee, *Ierem.* 23.24.

3. In

3 In the *Essence of His Diuinity*, because there is one and the same whole substance of the three Persons, *Ioh.* 16. 32. & 3. 13. & 14. 10.

3 In the *Communication of His Essence*, seeing the Whole is in such sort common to the three Persons of the Diuinity; as not onely it is in them as in the creatures; But also, is Their very Substance, and yet remaineth still One, and the very same.

And this condition is proper onely to the Deity, and not to the creature.

2 Because it is impossible that any creature should bee, or bee made equall to the Creator.

2 GOD Himselfe by this marke distinguisheth Himselfe from the creatures, *Ierem.* 23. 14.

3 CHRIST proueth His Diuinity by this argument, *Ioh.* 3. 13. that Hee is in heauen, when His Body is on the earth.

4 The ancient Fathers haue by this Argument, defended the Diuinity

Diuinity of the Holy GHOST, becauſe It Subſtance is not limited as of the creatures; whom though the Angels cannot be circumſcribed by place, yet are they limited by the property of their ſubſtance: But the Holy GHOST being in many, hath not a limited and finite Subſtance.

And this

Vſe.

1 Condemneth thoſe that would haue the Holy GHOST to be a creature.

2 Inſtructs in the difference between the Spirituall Nature of the Angels, and the DEITY.

3 Confirmeth our Faith in the Prouidence of GOD, that Hee is with vs in euery place.

4 Informeth our obedience to doe all things as in His preſence, becauſe Hee is incomprehenſible.

5 To moderate our pride of knowledge in ſearching into that which is incomprehenſible.

6 To comfort our want of comprehenſion, and weakeneſſe of

of faith, seeing, though the DEITY bee incomprehensible, yet wee doe and shall comprehend, nay wee are comprehended; and so it shall suffice so farre to know, and beleeue, as the Word reuealeth.

7 Adoring with reuerence, what wee cannot conceiue.

Seuenthly, this GOD is *most perfect in Himselfe.*

1 Because hee onely hath all things which may be desired vnto perfect felicity.

2 And that in Himselfe and of Himselfe.

3 And that with sufficiency also, to repleniſh all other things.

And therefore

Vſe. 1 Though Hee made all things, yet this was not to aide Himselfe by them, but to communicate Himselfe to them, *Prou.* 16.2.

2 Neither doth Hee vse the creature in the accompliſhment of this worke, as needing, but honoring the creature therein.

5. And

3 And though we worship and giue Him glory, yet this is our debt, and His due, the issue and benefite being ours alone, nothing hereby being added to His happinesse.

4 Though Hee reioyce in our obedience, yet it is not as cause, but as an obiect of His reioycing.

5 And we are bound in Iustice to performe the same.

6 And therefore are much more bound to GOD to accept our imperfect obedience which otherwise doth dishonour Him.

5 And comforted, that seeing it is for our good, therfore He wil perfect it, for His Glory.

Eightly, this GOD is *Vnchangeable*.

And that, 1. In His Essence, which can neither bee augmented, nor diminished.

2 In His Will, which cannot bee altered.

3 In place, because Hee is Immense and filleth all things.

And

And the reason hereof is:

1 Because there is neither outward, seeing Hee is the first mouer, or inward cause of His changing, in that Hee is not diuisible.

2 Hee cannot bee changed neither to the worse, for then He were not perfect; nor better, which is impossible; nor into a like estate with the former, for this is needlesse.

3 Hee can neither bee made greater, because Hee is infinite; nor lesse because incomprehensible.

4 Neither can Hee moue from place to place, as a creature, seeing by His immensity Hee filleth all places.

5 Hee is most Wise, and hath most perfectly, from euerlasting, decreed and fore-seene all things, and therefore they cannot, or neede not, bee changed.

Use. And therefore though Hee be said to repent, yet this doth not imply a change of His Will, but because

becauſe Hee intendeth the amending of the creature by repentance; and ſo the LORD aſſumeth our affections to teach vs the holy practiſe of them, that hereby wee may bee conformable to GODS reuealed Will and thereby bee partakers of His ſecret Will.

And therefore though the Promiſes and Threatning of the LORD, are not performed, yet ſeeing theſe imply a condition, either *expreſſed, Ier.* 18.28. (which though it bee vncertaine and changeable, in reſpect of mans will; yet are they certaine in the Counſell of GOD,) or *neceſſarily vnderſtood*; therefore doe they ſerue to the accompliſhment of His ſecret Will; Namely, to beſtow happineſſe, vpon the performance of the condition of Faith and Obedience, or otherwiſe.

And though the LORD hath changed many Precepts, and Ordinances, and Workes, as *Moſes* Law,

Law, and yet did He euerlastingly will that change, seeing some things are ordained for a time, to accomplish His euerlasting Decree. And therefore hereby wee may distinguish

1 The DEITY from all creatures.

2 And are confirmed in the constancy of His Prouidence.

3 Are prouoked to constancy of Obedience.

4 Are instructed to submit to His Will in all things.

5 And comforted in the vnchangeablenesse of His promise.

Ninthly, this GOD is *Omnipotent*, that is

1 Whatsoeuer Hee will, or whatsoeuer, not impairing His Nature and Maiesty, Hee is able to will, Hee is also able to performe.

2 And that without any difficulty and labour, euen with His owne becke and Will.

3 Yea so as that all the force and power of working and effecting

cting any thing is from God alone; that there is not the least ability or efficacie of any creature, but what he continually imparteth and preserueth at his pleasure.

And therefore,

Vse

1 This power of God is not idle, but creating, sustaining, mouing and ruling all things.

1 Because hee is the first cause of all things.

2 He doth what no created or finite power can do.

3 Hee is vnchangeable, and so his will and deed are alike; and that not onely in the general gouernment of the world: for so reason could groape him; but in the speciall gouernment of his Church. *Hag. 2.7.*

2 Neither doth this working of God crosse the working of the creature, but establish the same: And therfore we are taught hereby, to bee fellow-workers with God, obeying him in the means, not neglecting the meanest, that

so we may attaine to the end.

Comforting our selues that we are kept by the mighty power of God to saluation, 1. *Pet.* 15. And therefore shall vndoubtedly attaine, because this power is made perfect in our weaknesse, 2. *Cor.* 12.8.

Tenthly, this God is of euer-lasting wisdome.

1 Both in that hee knoweth all things perfectly in one act and view, for euer, with all circumstances.

2 And is the fountaine of all knowledge and vnderstanding to all his creatures, *Eccles.* 3.1. *Isa.* 44. 7. *Iob.* 5. *Psa.* 147. *Rom.* 11.33.

Vse. *And therefore,*

1 Howsoeuer Physosophy had some glimpse of this knowledge, yet was it darkned, and maimed; and so must bee renued by the word: And without this heauenly light, howsoeuer thy might apprehend generall prouidence, yet could they neuer conceiue that especiall wisdome, whereby the

the Lord saueth his Church, *Mat.* 11.25.

2 Blesse wee God for Iesus Christ, the wisedome of his Father; that hath reuealed these hidden things vnto vs, *Math.* 11. *Esay.* 9.

3 And labour we to resemble our heauenly Father in this spirituall gift.

1 By discerning betweene things that differ. *Phil.* 1. 10

2 Redeeming of time, *Ephes.* 5. 16.

3 Seeing the plague, and hiding our selues, *Pro.* 22. 2.

4 Abounding in all good workes. And

5 Therein watching and waiting for the appearance of our maister, *Math.* 24. And

6 Hastning his comming, by conuerting our brethren, *Dan.* 12. And

7 Hastning our selues thereto, by casting away euery thing that presseth downe, and the sin that hangeth so fast vpon vs. *Heb.* 12. 1.

Eleuenthly, this God is perfectly good.

1 That is, whatsoeuer is reuealed in the word, and ascribed vnto God.

2 And are represented in his Image, and are said to be good in any Creature.

3 Whatsoeuer is properly agreeable to his Nature and Maiesty; and so his goodnesse is *Infinite*.

4 He is the supreme good, and so *Absolute*. *Luk*. 13.

5 And the very essence of goodnesse, and so *Wholly Good*.

Vse. Learne the difference between goodnesse in the Creature, and Creator.

1 He of *Himselfe*, we of Him. *Iohn*. 1.

2 He *Perfectly*, we imperfect.

3 He in *Substance*, we in qualitie.

4 He for himselfe, we for him principally.

5 His will the rule of his goodnes, our goodnes ruled by his wil.

2 Learne

2 Learne we to appprouc our goodneſſe, by ſubmitting to his will, and denying of our ſelues, and ſtriuing to be holy, as hee is holy, not ſtinting our ſelues to any meaſure, though wee can bee good but in meaſure, 1. *Pet.* 1. 18.

1 Deſiring more then we can doe. And

2 Beleeuing more then we can deſire.

3 And louing what we cannot doe, in others.

3 And comfort we our ſelues, that our deſires ſhall be *accepted*, according to what we haue, 2. *Cor.* 8 12. And *fulfilled*, that we may haue what is promiſed, *Pſal.* 145.

4 Aſſuring our ſelues, that as our goodneſſe is his, proceeding from him alone, and redounding to his glory; ſo his goodneſſe ſhall be ſo farre ours, as to make vs truly good, that hee may delight in vs, and to make vs perfectly good, that we may delight onely in him, and dwell for euer with him.

Twelfthly this God is righteous and perfectly iust.

And that

1 Both in regard of his *Generall Iustice* and *Righteousnesse*, whereby he willeth and worketh vnchangeably such things as hee hath commanded in his law.

2 In respect of *Particular Iustice*, whereby he immutably disposeth aright rewards and punishments.

3 He is the Rule and Squire of righteousnesse in his creatures.

And therefore,

Vse. 1 Though he doth good to the euill, and heapeth euils on the good, yet this is in great Iustice, for the making of the wicked inexcusable, and purging out his childrens corruption; as also to try their faith, and confirme it in them. And this is not alwayes, but for a time, to fit them thereby to their seuerall ends.

2 Though hee punish not the wicked out of hand, yet he deferreth so, as to ripen their sin, that so

ſo they may be prepared to greater vengeance.

3 And therefore he doth vs no harme when he doth correct vs to make vs better: if wee were perfect we ſhould not be afflicted.

4 And if he ſeeme to do ſomewhat contrary to his law, it is but an abridging of ſomewhat from his generall will by his ſpeciall will.

5 Giuing to each, what is noway their due, howſoeuer he giue to men of equall condition, vnequall rewards.

6 Yea though he hath promiſed, and promiſe is debt, and ſo due vnto the euen in iuſtice: yet is he not ſimply bound by man, but by his owne will; and ſo, though the promiſe of creatures may be debt, yet the Creators promiſe is not ſo.

7 And therefore learne we to be iuſt in all our wayes, as the Lord our God is.

8 And condemne we all iniuſtice either in word or deed.

9 And comfort wee our ſelues,

that seeing our God is iust, therefore hauing laid the chastisement of our peace vpon his Son, hee hath acquitted vs from the curse of the law, and hauing promised in Christ vnto vs happinesse, hee will performe it, and giue vs patience to expect the same, *Heb.* 10.

Thirteenthly, this God is True.

1 Because he hath the true and certaine knowledge of all things. *Heb.* 4.13.

2 He neither willeth nor speaketh things repugnant, nor contrary. 2. *Cor.* 2.19.

3 He faineth nothing, nor deceiueth any man, *Rom.* 3.4.

4 He neuer changeth his mind, *Psal.* 89.33.34.

5 He ratifieth his sayings by the euent, *Math.* 24.35.

6 He loueth and commandeth truth to be kept in all, *Iohn.* 14.17. 15.26. & 16.13. *Pro.* 12.22. *Math.* 24.51.

And therefore

1 This condemneth Philoso-

phie,

phie that acknowledgeth God to be true, but they are to seeke where to find this Truth.

2 This resolueth that if God foretell what hee meanes not to do, he doth it not but conditionally. *Luke* 24.28.29.

3 If he bee said to deceiue the Prophets, *Eze.* 14. It is not by infusing any euill quality, but by giuing them vp in iustice to bee deluded by Satan. 1. *Reg.* 22.22.

4 And therefore that wee may not be seduced, let vs obey the truth which we know, and cleaue alone to the word for our information therein, comforting our selues.

3 That if the word bee taken away, yet the spirit shall not bee denied, if we shall waite vpon our God in conscionable obedience, euen to leade and keepe vs in all truth, and howsoeuer

4 The world is full of faire words, yet our God will alwayes ratifie his word by his deedes. 2. *Cor.* 1. And perfect the worke hee

hath begun in vs.

Fourteenthly, our God is Chast.

1 Because he is the most pure and vndefiled husband of his Church. *Ose.* 2. 19.

2 His nature is most pure and free from all mixture.

3 He is the louer and authour of chastity. *Malach.* 2.

4 He doth most seuerely punish all vncleanesse, both inward and outward. *Leuit.* 18 24.

5 Hereby hee distinguisheth himselfe from vncleane spiris, & filthy diuels. 1. *Thess.* 4.

And therefore this

1 Condemneth the Atheist & filthy person that cõceiues vnreuerently of God, & vnseemly of his word. *Psal.* 50. So do some of the *Canticles*, and other places and plaine speeches in the word.

As also those that iustifie fornication, and condemne chaste mariage. 1. *Tim.* 4.

2. It instructeth to imitate God in this holy grace, and to vse mariage as a meanes thereto and

an

an image thereof.

3 It confirmeth vs in our neere communion and fellowship with God. *Ephes.5.*

4 And comforteth vs that this bond shall neuer be dissolued. *Ose. 2.19.*

5 And withall aduiseth vs to auoide all Idolatrie and spirituall whoredome, whereby especially we violate the diuine chastity.

6 And resolueth vs why outward fornication and vncleanenesse, do abound, euen because of inward and spiritual whoredoms. *Amos.7.*

Fifteenthly our God is mercifull.

1 In that he will haue all men to be saued, that are saued, and reiecteth none but those that exclude themselues.

2 And therefore deferreth punishment, and inuites all to repentance. *Ezec.33. Exod.33.*

3 And to this ende applyeth himselfe to our infirmities, both by inward and outward supplyes, as his *Spirit, Word, Oathes, Sacraments*

ments and *Miracles*.

4 Hee embraceth and deliuereth his Elect from sin and troubles. *Reuel.* 7. 17. and 21. 4. *Isa.* 49. 15. 54.

5 And to this end, when no other means could be found, gaue his Sonne for vs. *Ioh.* 3. 16.

6 And performeth all his promises freely, notwithstanding our dayly failings. *Exod.* 33. 19.

7 Yea, he is exceeding compassionate and bountiful euen to his very enemies. *Rom.* 5. 10.

8 And sanctifieth the affliction of his children to their exceeding good. *Rom.* 8. 29.

9 Yea, brings light out of darkenesse. 2. *Cor.* 4. turning our very sinnes to profit.

And therefore

Vse. Though this doth not imply any carnall affection in God, but rather an vnspeakeable liking or disliking of the Obiect: yet doth it not chalenge the Lord to bee vnmercifull, because he somtimes is sayd to reioyce in auengement,

seeing

seeing he onely reioyceth, not in the punishing of the creature, but in the execution of diuine Iustice. *Pro.* 1.26. *Isa.* 1.24.

And though his *Free* and *Great* mercies be denyed to the wicked, *Psal.* 51. 1. Though his euerlasting mercy doth not belong vnto them, yet is he more mercifull then they do deserue, yea, hee is more patient and bountiful then they do desire. *Psal.* 73. 7.

And howsoeuer hee doth not saue all, seeing he might do it, yet is it his mercy that he saueth any, and his mercy must not hinder his iustice, and therefore he may not saue all. Nay it is his mercy to offer meanes of saluation, though the wicked may refuse them: because, howsoeuer, hereby they shall not attaine saluation, yet shall they bee partakers of such outward blessings whereby they measure chiefly the mercy of God, and wherein they do repose their principall happinesse.

Againe, though the Lord accept

cept none into fauour, *without the satisfaction of his Sonne*, and therefore it may seeme he doth it not freely: yet doth he both freely giue vs his Sonne, and also giues vs faith to beleeue in him, yea, freely continues vs to bring forth more fruite, that we may be perfect and entire, wanting nothing.

And therefore seeing our God is thus mercifull:

1 Let the mouth of iniquitie be stopped that blasphemeth his mercy by conceiuing it to bee vniuersall.

And reiecteth God's mercy in reiecting the word, and meanes thereof.

Or abuseth, and traduceth the mercy of God by presumption, & apish imitation therof, in sparing the wicked, because the Lord spareth them.

2 Let the mouth of misery be opened to praise the Lord, in embracing his mercy in the *meanes* and that in *time* when it is offered freely, let him approue himselfe to

to haue his portion therein, by *louing the Lord*, and *ſhewing mercy to his brethren*, yet by *renouncing his righteouſneſſe*, and ſo holding meerely of mercy. Let him meaſure Gods mercy not by time preſent, but eternity. And ſo let him forget all preſent meaſure, in compariſon of what is to come, that ſo hee may bee partaker of Gods euerlaſting mercies. *Yea let* him freely loue God, as God freely loues him, not as an hireling for his wages, but as a ſonne in obedience, not for what God will giue, but what he hath commanded, that ſo he may rightly intitle himſelfe into the mercies of his God, when hee preferres his glory, euen aboue his own good.

3. Comforting himſelfe, that he can bee no looſer, where the Lord gaines glory.

Sixeteenthly, our God is bountifull.

1 Becauſe he createth and gouerneth all things. *Pſal.* 95.

2 He is the onely fountaine of all

all good things, *Zach.*13.1.

3 Euen which befall to all Creatures.

4 Yea to his enemies. *Math.*5.

5 And that of his owne meere loue, goodnes, and free mercy to the creature.

6 But especially to mankind.

7 And among them especially to his Church.

8 And herein to Angels and the Elect pricipally.

9 Yea, euen in his anger he is exceeding good, as aymingonely thereby at the defect and corruption of the creature to amend & purge it, still louing the substance and nature it selfe.

10 And though he inflict many euils vpon the creature, yet doth he withall sustain it, in those euils, and bestoweth many excellent blessings vpon it to inuite to repentance, and if it do repent remoueth the euils, and perfiteth the good.

And therefore;

1 This reproueth the prophane

phane person that despiseth the bounty of God by continuing in sinne: and also.

2 The proud person that challengeth this bounty as due vnto him.

3 And is not the weake Christian here taxed that doubts of, and distrusteth this bounty of the Lord, especially in afflictions.

4 And this condemneth the wicked, that measure Gods fauor by prosperitie. And therefore condemne the generation of the iust because of their afflictions, as if God had forsaken them. *Psal.* 71. 11. *Psal.* 73.

5 And also they are here iustly reproued that complain of Gods bounty, and condemne him of cruelty, as if he delighted in their destruction, and made a sport at their torments, laying the fault on God that they are iustly condemned, seeing themselues are the choosers and executioners thereof.

2 This instructeth to obserue the

the bountie of God wisely in all his workes, as not to neglect it in the least, seeing the least may be an hand to lead vs to greater: & therefore we must often meditate on our creation & preseruation, and so especially to take notice of the works of his speciall prouidence in the Churche: and so to confirme our faith thereby as that wee rest not so much vpon what is performed, neither measure the fauour of God by any *present* or *particular* action, but rather looke forward, yea *fare of*, into that which is promised: laboring if by any means we may attaine the resurrection of the dead. *Phil.* 3. 13. 2. *Pet.* 1. 8. *Psal.* 119.

3 Hereby we are comforted.

4 That as all this bountie properly belongs to vs, so wee must liue by faith in the discerning and enioying of the same, preparing our selues thereto, by emptying out hearts of al sefe-loue and cõceite of our owne righteousnes, and assuring our selues then to haue

haue the greateſt meaſure when we haue haue moſt need, when the world ſeekes moſt to ſtrippe vs thereof.

Seuenthly our God is moſt Free,

1 Becauſe his nature is free from all 1. miſery, 2. bond, 3. ſubiection, 4. conſtraint.

2 He doth will and execute all things moſt freely and iuſtly, when, as much, and in what manner he will.

3 Neither can hee bee conſtrained by any law of others, nay his Will is the Rule euen of his owne Law.

And therefore,

1 Though ſecond cauſes worke neceſſarily, yet *Vſe.*

1 Becauſe this neceſſity is nor abſolute, but conditionall, according to the good pleaſure of *God*, therefore are they freely ordered from him, though neceſſarily they worke in themſelues.

2 And though our God himſelfe be neceſſarily good, yet is this neceſſity not of conſtraint,

But

but of vnchangeablenesse: so that

3 Hee willeth also necessarily what hee hath once decreede, because he wil not alter his decree, and not by constraint.

4 Yea though his apparant will be not done sometime, yet is this only according to our iudgment, & not in his determinate secret counsell.

And therefore,

1 In such enuntiates of Gods reuealed will, looke wee to the condition, and iudge wee accordingly.

2 And resolue we the certainty of saluation, because it is decreed freely.

3 And yet make we conscience of vsing the meanes thereto, because they worke together necessarily for the accomplishment thereof: yea

4 Though our sinnes and afflictions may seeme incorrespondent to his will, yet seeing they are ordered by a most wise and Al-

Almighty God, therefore be wee assured that they shall worke together hereunto.

5 And comfort we our selues in our greatest failings, so we labour by repentance to rise againe.

6 And though we haue no free-will of our selues to well-doing, yet let it comfort vs, that being freed by Christ, we are now so become the seruants of righteousnesse, as that we shall cheerefully and freely run the wayes of Gods commandements when our heart is set at liberty. *Psalm.* 119.

Not otherwise building on this liberty; but that still, though we are not the seruants of sinne, yet are we vnwillingly held in bondage vnder it. And

So groaning vnder this yoake, and denying daily our selues, labour we daily to put on the yoke of Christ, that we may attaine to the glorious liberty of the sonnes of God.

Trying our estate in Christ by this, that though in the law of our

our mindes we delight in the law of God: yet in the law of our members we are still led captiue vnto sinne; yet so, as that wee daily discerne the weakning of this body of sinne, and hunger daily the putting off therof, comforting our selues, that our head Christ Iesus is ascended vp on high, and shall in due time drawe vs vp after him, that we may enioy perfect liberty in his glorious kingdome.

Lastly, our God is a *Iealous God*, hating sinne, being angry against it, and in his Iustice will certainly punish the same both with temporall and eternall plagues.

And therefore,

1 Though the wicked cannot discerne hereof,

1 Because they neither can, nor indeed desire to know sin.

2 Neither are acquainted with that price of the bloud of the son of God: yet both doe they for the present partake thereof, in that they are *Iustly giuen vp to a repro-*

Rom. 1.

reprobate sence, and to their owne lusts, to commit sinne with greedinesse, that so they may be prepared thereto, and are not without some present pangues of conscience, and outward plagues concerning their estate; and shall when sin is ripe, drinke the full vials of Gods indignation by the worme of conscience, and those endlesse torments that are prepared for them in hell. Psalm. 81.1

2 Labour we therefore to discerne the power of this wrath, Psalm. 90. to euen in the death of Christ, that so wee may hide our selues therein to auoyd the same.

3 And neglect we not the least checks of conscience within, or outward strokes vpon our selues or others, that so we may auoyde the entrance thereof.

4 Assuring our selues, that seeing the anger of th'Almighty is spent vpon his Sonne, therefore the waight thereof shall not lie vpon vs.

5 And therefore comforting our

our selues, that though our God may seeme to be angry with vs if we measure him by such outward meanes, as are common to the wicked; yet doth he in anger remember mercy because mercy pleaseth him, yea his tokens of anger are meanes to preuent the same, and so proue occasions to prepare vs to his mercy, to make vs capable thereof.

6 Yea he doth not in any thing more reueale his loue vnto vs, then by these corrections, which vnto the wicked are messengers of hell, because when we are iudged, we are chastened of the Lord that we may not bee condemned with this world. 1. Cor. 11. 31. 32.

Chap. IIII.
Of the knowledge of God in Vnitie.

THus is Iehoua knowne by his Attributes and hence ariseth this necessary conclusion:

That

That there is but one God,

As appeareth not onely by Testimonies of the word, *Deut.* 6.4. & 32.39. *Isai.* 44.6. 1 *Cor.* 8.4. *Ephes.* 4. 5. 1 *Tim.* 2.5. *Deut.* 4.31. *Psal.* 8.31 *Isay* 37.16. & 45.21. *Hos.* 13.4. *Malach.* 2.10. *Mark.* 12.32. *Rom.* 3.30. *Gal.* 3.20.

But also by such euidences as none else can performe.

1 As beeing reuealed in the word, to worke miracles, to foretell things to come, which cannot be done by any, but an omnipotent nature, *Isa.* 44.7. *Psa.* 86.8.

2 He alone raigneth ouer all, & alone gouerneth all things, hauing sole and supreme Maiesty; and therefore can bee but one, *Esay*, 42.8. 1. *Tim.* 1.17 *Reuel.* 4. 11.

3 He hath greatest perfection, as hauing the whole, and all alone; and therefore must needes be but one. *Psal.* 89.7.

4 Hee is onely Omnipotent: therefore one; *Dan.* 4.3. Because, were there many, they should

haue power to hinder each other,

5 Multitude of Gods, either implies that each would be imperfect to rule all; or else, if one will suffice, as being perfect, the rest are superfluous.

6 There can bee but one *Infinite.*

7 Neither but one *First cause.*

8 Neither but one *Chiefe good.*

And therefore.

Vse. 1 As this condemneth the vanity of the *Gentiles* and *Papists*, that haue multiplied their Gods, according to their Cities, yea Houses, yea Necessities, yea Sinnes.

2 So it reproueth our confusion and diuisions in diuine worship; seeing as he is one God, so must he haue one forme of diuine worship for substance; though for outward manner and circumstance, wee may vary according to difference of times, places, occasions, necessities.

Note.

3 As also it condemneth all hypocrisie in diuine worship, when either

either the man is diuided, seruing God with the body, and keeping the heart to it lusts; or it is presumed that we may serue God sufficiently with the heart alone, though wee serue the Diuel and the time with the outward man. Or else the heart is diuided in the seruice of God, one part intending Religion, and yet with the other the World is aymed at. And

4. This instructeth to vnity & vniformity in Religion, according to the truth, and to maintaine the vnity of the spirit, in the bond of peace, submitting variety of opinions to the rule of the word, *Gal.* 6. And by variety of circumstance, commending & aduancing the vnity of the Church. Ephes. 4.

5. As also it iustifieth the vnity in marlage, that so there might be an holy seed, *Mal.* 2. 7. And so condemneth Polygamy, howsoeuer it might be tolerated in the Church of the Iewes for some priuate respects which now are ceased.

6 It teacheth to distinguish betweene things that differ; that howsoeuer by representation and conceit, the name of God, yea his office may bee ascribed & deputed vnto men, and so the Magistrate is called *God*, *Psa.*82. *Pro.*18. 15 yet is not his Essence communicated vnto them, neither the absolute execution committed vnto them; but only from, and in, & for the *Lord*. *Rom.*13 And though *Angels*, in regard of the dignity & excellency of their nature, are so stiled, yea because they also are the *Lords Agents* to execute his will in a more immediate & extraordinary maner, *Psa.*8.6. *Heb.*1.14 yet is their power limited, & nature finite, they are onely Ministers, and they serue God herein. 3 Yea howsoeuer the diuel be called *the God of this world*; yet is it either because he is so accounted of men, who giue him diuine honor, and so iustly, by the Lord, in regard of his great power, vsed as an instrument to delude & punish them.

them. Or lastly, in regard of his owne pride and ambition, who enuies God, affects his power & Maiesty, to bee worshipped like him, to be like vnto him.

4 And howsoeuer many things are accounted Gods in mens fancies and opinions, as Idols, yea the sinnes and lusts of men, their belly is their God, *Phil.* 3. 19. yet in truth there is but one God, which made heauen and earth, *Psalm.* 95. *Exod.* 20. 3. All the rest shall perish and bee confounded by this vnity.

5 Teaching vs

1 That we should do all seruice vnto men & Angels in & for *God.*

2 To serue this *God* in the vnity & simplicity of our hearts, according to our Rule [*his word.*] And

3 Condemneth adultery both spirituall and corporall: And

4 Comforteth, that

1 Being now freed from those burthens of outward ceremonies, proceeding from the multiplicity of Idol Gods, we shal serue *Vse of consolation.*

our God more easily and freely.

Especially seeing this God loueth truth in the inward parts; therefore he will accept the purpose of our hearts, not imputing our failings.

Yea seeing he is one, therefore he will not onely sanctifie the diuisions and differences of the members for the good of the whole; but further also will heale euery member, and cure euery infirmity, that so wee may serue this one God wholly and perfectly.

And as this one God hath but one people, as one faith, and one baptisme; yea one Sauiour for them, and therefore will not giue his glorie to another; so will hee shew himselfe still wonderfull in the preseruation of this his one *Done*, his loue, and vndefiled, gathering his still frō out the cōtagions of the world, & bridling the world that it shall not roote his out; yea, ripening the world to it iust condemnation, that so he

Eph. 4. 1. 2.

may

may be all in all in his Saints, and his Saints may bee possessed wholly of their full inheritance.

Chap. V.

Of the knowledge of God in Trinity.

WEll, thus may wee knowe God by his *Attributes*, and so it appeareth that there is but one God.

Now the *second meanes* to know him, and whereby hee reueales himselfe vnto vs; is the *Distinction of Persons.* Sect. 1. What a person is.

Now a *Person* is a thing

[*Subsisting*] no accident, or cogitation, decree, vanishing sound, created quality, or motion.

[*Individuall*] not any generall, but a particular *One* indiuideable.

[*Liuing*] not inanimate without life and vnderstanding, not onely hauing sence.

[*Incommunicable*] not the *Diuine Essence*, which is common to the

three; not *the substance of mans nature*, or any other thing created, which is communicated to the thing begotten therof, or thence deriued.

[*Not sustained in another*] And so it is neither the humane nature of Christ; because, though this be *Subsisting, Inaiuidual, Vnderstanding and Incommunicable*, yet is it no *Person*, because it is personally sustained in the word; so that it, together with the *word*, is the substance of one Christ, & except it were subsisting in the word, should not at all be.

[*Neither part of another*] therefore not the soule of man is a person, because it is part of man, though otherwise it be subsisting by it selfe, intelligent, and not sustained by another.

And therefore,

Vse. Hence, first appeareth the difference betweene the Essence of God, and the Persons of the Diuine Essence. As

1 By the Essence we vnderstand what-

whatsoeuer is common to the three persons in regard of their nature and absolute being, considered seuerally by themselues, and in themselues.

2 By Person we must vnderstand that relation which is betweene them, being compared together, and the maner of their existence therein. Briefly thus:

The Essence signifies that God is, or rather that there is one, and that eternall Deity.

The person is the manner, by which that diuine Essence subsisteth in each seuerally. As

The Father is that Essence which is of himselfe, and not of another.

The Sonne is the same Essence but not of himselfe, but of the Father.

The Holy Ghost is the same Essence, not of himself, but of the Father and of the Sonne: so that

The diuine Essence is one & the same, to, and in these three: but

To be *of it selfe*, or, *of another*,

to bee either of *One*, or of *two*: that is, to haue that one diuine essence, either of it selfe, or communicated from another; either of *one*, or *two*: this is the manner of subsisting, which is three-fold:

1 To be of it selfe.

2 To be generated.

3 To proceede. And by this *Are* those three persons which are signified by the name of *Trinity*.

3 The essence is absolute and communicable, but the person is relatiue & incommunicable. And this differēce is to be maintained

1 That the vnity of the true *God* be not distracted: or that

The distinction of persons bee not confounded: or that

Any other thing be foisted into our beliefe, vnder the name of person, then what the truth of the word doth allow.

And therfore here first we must beware.

1 That by the person wee vnderstand not simply either a bare Relation or Office, as *Sabellius*

bellius dreamed.

2 Much leſſe as *Servetus* did, a forme or viſible repreſentation of anothers ſhape and geſture. But by Perſon

1 Muſt bee vnderſtood a thing ſubſiſting from others, to which it is referred, diſtinguiſhed truely from them by an incomunicable propriety, as 1 begetting, 2 begotten, or proceeding, & not the office or dignity, or degree of begetting, begotten, or proceeding.

2 The perſon is not a thing abſtracted or ſeparated from the eſſence, which is common to them; neither is the eſſence a fourth thing ſeparated from the perſons; but euery perſon is the ſame entire eſſence of the Deity, onely the perſons are diſtinguiſhed from each other: the eſſence is common to the three.

3 The diuine eſſence hath not that reſpect vnto the perſons, as the 1 *Matter to the effect*, becauſe *God* is not compounded of matter and forme, and therefore it is not

well

well said, that the *three Persons* cõsist of one essẽce. Neither 2 as the *whole vnto his parts*; because God is indiuisible, and therefore it is not well said, that the *Person is a part of the Essence*, or that the Essence doth consist of three persons: for euery person is the whole diuine Essence. 3 Neither as the *Genus*, or kinde, vnto the *Species*. For the Essence is not the *Genus* of the three persons, neither the person the *Species* of the Essence. But God is a more common name; because the Essence of the Diety is common to the three persons; and may bee affirmed of each alike. And the name of Father, Sonne, and Holy Ghost is more straight, because the the persons are truly distinct, & cannot bee affirmed of each other. And therefore it is not well said; the diuine essence is the *Father*, is the *Sonne*, is the *Holy Ghost*. Againe, the three persons are one GOD, or in one GOD. Againe, they are one & the same Essence

Essence, Nature, Diuinty; again, They are of the same Essence, Nature, &c. And yet it is not well said they are of one God, because there is none of these Persons which is not very God, whole and perfect. Wherfore the diuine Essence hath such relation to the persons as it communicateth it selfe after a singuler manner to those vnto which it is common. So that

Trinitie what.

The Trinitie signifieth these three persons distinguished by a threefold manner of existence in one essence of the Deitie.

And though this name of Trinitie be not expressly in the word yet is the thing 1. there expressed, *Math.*28.19. 2.*Corinth.*13.13. *Math.*9.17.

2 And the name is not contradicted.

3 And the sence thereof is expressed so by a necessary cõsequence.

4 And the word Three, whence Trinitie is deriued is expressed. 1.*Iob.*5.7. And so it is a sound collection

lection by a reason *à Coniugatis*. That as of one, Vnity: so of three, the Trinitie necessarily existeth.

2. *Hence it followeth that there are three Persons.*

1 So witnesse the Scriptures, *Genes.* 1.2. as before *Ioh.* 14.26. *Ioh.* 15.26. *Tit.* 3.5.6. *Ephes.* 2.18. *Galat.* 4.4.

2 As those that ascribe vnto the three Persons the name of Iehoua and the true God.

3 And those which in the olde Testament being spoken of God, are in the New expresly and freely referred to the Sonne and the Holy Ghost.

4 And those, which do ascribe the same whole Essence and Diuine nature to the Three, as that the sonne is the proper and only begotten Sonne of the Father, and the Holy Ghost the Spirit of the Father, and the Son: so proper, as that it proceedeth of both.

5 And those places, which doe ascribe vnto the three Persons, the

the same Attributes, and Perfections, as Eternitie, Immensitie, Omnipoteney, &c.

6 And those, which do ascribe vnto the Three, the same proper workes of the Deitie, as of Creation, Conseruation, Gouernement, Redemption, and Miracles.

7 Those, also, which do ascribe vnto each that equall and competent honour and worship which belongeth onely to God.

And so out of this euiction of the Trinitie of Persons, it followeth, that we may well say, the Father is other from the Sonne, and the Sonne other from the Holy Ghost, and the Holy Ghost other from the Father and the Sonne, by distinction of Persons: But not, that the Father is another Thing from the Son, &c. as implying the difference of Essence.

Alius.

Aliud.

By this appeareth,

1. *What is common to the three Persons.* Namely,

Common to three Persons.

1 The Essence of the Deitie.

2 All the essential Proprieties of

of the Deitie, as Eternitie, Immensitie, Omnipotencie, Wisedome, Goodnesse, &c.

3 All the outward workes of the Deitie respecting the creatures, either wrought in them, or by them as Creation, Conseruation, &c.

2 *Wherein the persons differ;*

Persons how they differ.

Namely in the works, which each Person exerciseth betweene themselues, as the Father existeth of himselfe and none other, The Sonne is begotten of the Father; from all Eternitie, I. hath his diuine Essence communicated vnto him of the Father wonderfully: and so the holy Ghost proceedes eternally from the Father and the Sonne, that is, Hath the same diuine Essence communicated from the Father and the Sonne, after an vnspeakeable manner, *Ioh.* 1. v. 1. 14 vers. 18 *Ioh.* 15. 26.

3 *Hence appeareth the order of the Person.*

The

The Father is the *First Person*, because hee is the Fountaine of the Diuinitie, of the Sonne, and Holy Ghost. Order of Persons.

The Sonne is the *Second Person*, because the Deitie is communicated vnto him, of the Father by the eternall generation.

The Holy Ghost is the *Third Person*, because the Deitie is communicated vnto him from the Father and the Sonne by Eternall inspiration. *Matth.28.19.Ioh. 1.5.7.*

And yet the Father is not before the Sonne, nor the Father and the Sonne before the Holy Ghost *in time*, but in the *manner* of existence.

And so, as is the order of the Persons, such is the order of their outward workes.

For though they are done by the common will, and operation of the Father, and the Sonne, and the *Holy Ghost*: yet is the Order of workes.

the same order of Persons kept in the doing thereof, which the Persons haue in their existence: So

The *Father* is the Fountaine, as of the Person, so of the operation of the Son, & of the Holy Ghost; and doth all things, not as if another wrought by him, as if the will of another went before, communicating power and efficacie vnto him, but as of himselfe as existing, so vnderstanding and working of himselfe.

Now the Sonne and the Holy Ghost worke not of themselues, but the Sonne of himselfe, so as that the will of the *Father* goeth before, and the Holy Ghost so of himselfe, as that the will, both of the *Father* and of the *Sonne* precedeth. The *Father* worketh by the Sonne, and holy Ghost; so, as that he sendeth the, & is not sent of them. The *Sonne* worketh by the *holy Ghost*, sends him into the hearts of the belecuers from the *Father*, and is not sent of him: but of the *Father*. The *Holy Ghost* worketh

keth and is sent of the *Father* and of the *Sonne*, not of himselfe, *Ioh.* 1.3, *Col.* 1.16. *Heb.* 1.2. *Ioh.* 5.19. *Ioh.* 8.42. *Ioh.* 14 26. *Ioh.* 15.26.

And yet when the *Sonne* and *Holy Ghost* are said to be sent, this is not meant of any *locall motion*, or any *mutation* in God. But 1. of the *Eternall Will* & decree to performe some thing by the Sonne and holy Ghost. And 2. of the *Reuealing and execution of that will*, by the working of the Sonne and Holy Ghost: so saith the Sonne, *That he is sent of the Father into the world*, that he came downe from heauen, and yet that he is in heauen, euen when hee was vpon the earth. So is the Holy Ghost said to be sent vnto the disciples at Pentecost, when as yet he was before, and dwelt with the Apostles. So both are sent into the world; not as if they had receiued their existence elsewhere, where they were not before, but because they accomplished in the world the will of the *Father*, which was

not

not done before, and so, according to that will, expressed their presence and effectuall working.

This is the doctrine of the Trinity. And it is to bee retained in the Church.

Vse. 1 For *the glory of God*, that the true God may be discerned from Idols, and may bee worshipped as he hath reuealed himselfe.

2 For *our comfort and saluation*, which ariseth hence, that wee know the Father whom we cannot know, but by the *Sonne*, *Ioh.* 1. 18. 1. *Iohn* 2. 23. and by confidence in him. 1. *Iohn* 5. 20. *Rom.* 10. 24. And wee can haue no knowledge of Christ, but by the Reuelation of the Spirit. 1. *Corin.* 2. neither any sanctification from Christ, but by the Spirit. And therefore wee must beleeue God, as hee is thus manifested in the Trinitie, that wee may be saued eternally.

3 This serueth, for *confutation of all heretickes*, that deny the Trinitie,

nitie, and the order of Persons &c. and of the Iewes, And

4 Also *for instruction*, that wee be acquainted with the scriptures whereby wee may attaine to this knowledge of God, not resting in the light of nature, or Tradition of the Elders.

Chap. VI.

God is to be worshipped.

THus are wee to know God in the Trinitie and this knowledge necessarily inferreth, that

We must worship this God.

1 Not onely because euen by the light of nature each nation worshipped somewhat in the place of God, after their owne vaine imaginations, which necessarily enforceth that God is to be worshipped.

2 But the Lord hath commanded that he should be worshipped

3 Yea, as he is thus reuealed in the Vnitie and Trinitie, he deserueth

deserueth to bee worshipped in many respects: As

First, As he is *Iehoua our Lord*, so he requireth worship of vs as his *seruants*; *Malach.* 1. 7. So we are his *creatures*, and owe him all homage.

Secódly, as he is *God our Father*, so are we his *children*, and therefore owe him all spirituall loue and holy reuerence.

3 As he is *Redeemer*, so he hath both deserued our worship, & enableth vs hereunto, and therfore wee cannot but worship him the Restorer of our life, and Recouerer of our happinesse.

4 As he is *God the holy Ghost*, sanctifying and preseruing of vs: so are we bound to worship him, in *Spirit* and *Truth*. So can we not, but glorifie him in our bodies & spirits, because they are his. wee we must needes, being led by the Spirit, abound in well-doing to the praise of our glorious God.

Vse. *And therfore*

1 This condemneth all Atheists, and

and prophane beasts, that make no conscience of this worship of the Lord: seeing the Gentiles & the Diuels shall one day condemne them.

2. As also this reproueth all *Ignorant and idle persons*, that worship they know not what, nor how, seeing none can worshippe whom they know not, they cannot worship him aright who they cannot discerne by the Vnitie in Trinitie, and Trinitie in Vnitie.

3. And so it vtterly condemnes all *Popish worships*, which is ignorance, and voluntary deuotions, not onely, not from any sound knowledge, but euen in defiance and detraction of it, as if it were the greatest enemy to deuotion.

2. This *instructeth*: that wee should labour after this knowledge of God as he is reuealed in the word, not contenting our selues with generall notions and Traditions concerning the diuine nature.

3. And so commendeth and enioyneth

ioyneth that most excellent and necessary *dutie of Catechizing* whet by we attaine to this particular knowledge.

4 And withall *condemneth the neglect and contempt* of this dutie, especially in *the elder sort*, laying it onely on Children which can yet make little vse thereof, and accounting it their shame to bee taught the grounds of religion, & so dwelling and dying, in palpable and obstinate ignorance.

5 And *comforteth vs*, that wee haue both a certaine rule to worship by, to preuent distraction, & so worthie a God to worship, as that we need not bee a shamed, nor repent of his seruice.

Thus it appeareth, *That God is to be worshipped*. Let vs now further consider, *Of whom hee is principally to be worshipped*.

CHAP. VII.

Of whom God is to worshipped.

HOwsoeuer the Lord created all things for himselfe: so that

that euery inferiour Creature in it place and nature yeeldeth homage vnto the Creator, in doing his will, and by the same attaineth his preseruation and perfection, yet neither is this seruice competent to the nature of God, as being carnall and vnreasonable, neither can it bee accepted of him, as being without Christ, without faith in his blood.

Onely *man* is that *Creature* who as he was 1. *Created of God*, fit to performe this acceptable worship: so was he 2. *restored by Christ* to renue and continue the same: and so is 3. *kept* by the mightie power of God to saluation, that so hee may attaine the benefite of his true and constant seruice.

And therefore,

Howsoeuer the Angels behold alwaies the face of God, and do perform acceptable seruice vnto him in Iesus Christ, by whom though they arenot redeemed fro sin into which they neuer fell: Note.

yet are they preserued through Christ in their happy estate: and by him are gathered together and vnited to their head: yet seeing these haue already attained their perfection, therefore as they are aboue the compasse of our direction, so are wee rather to admire and propose them as pictures for imitation then any way to admit them in comparison herein.

Onely man is that Creature who being redeemed by Christ Iesus, from the guilt, power and punishmēt of sinne, hath yet the tainture and corruption of sin remaining in him.

1 That the *vertue of his saviour* might dayly appeare in the healing thereof.

2 And the *free mercy* of his God might be aduanced in the pardon thereof.

3 That the might be *dayly exercised in the worke of repentance*, and so haue truely experience of the true worke of grace.

4 That

4 That hee might *maintain the fellowſhip* in hauing more compaſſion of others, out of the ſence of his owne infirmities, & ſo make ſure, & encreaſe his conſolation in plucking others out of the fire.

5 That his corruptions may be a means to quicken and prouoke to the performance of faith, patience, humility, & many excellēt graces, which heerby are maruellouſly exerciſed and increaſed.

6 That hee might haue experience of the admirable wiſedom of God, in turning about al to his good, bringing light out of darkneſſe, *Rom.* 8. 29. 2. *Cor.* 4. 6.

7 That the power of God may be manifeſted and perfited in his infirmities, as preſeruing ſo wonderfully contraries by contraries.

8 And vſing ſome corruptions to preuent, or purge out others. 2. *Cor.* 12. 7. 8.

9 That the Lord might haue the onely glory of all his meanes, in the experience of our owne inability and diſproportion.

ence whereby our growing in grace, and following hard after the marke: and thereby hunger more earneſtly after perfection.

11 And ſeeing in this life wee cannot be perfect, therefore wee might, by the dayly ſence of corruption, be weaned from the loue hereof, and ſo

12 Prouoked to hunger after our diſſolution.

13 To looke vp ſtill to that Citie which is aboue.

14 And to prepare therto.

15 And in all theſe performe a conſtant and ſpirituall worſhip vnto our God.

16 Vſing the holy meanes of the word, and to diſcouer & conquer ſuch corruptions. And ſo

17 Approue our hearty obedience to our God, who hates iniquitie, that we ſerue him of loue, becauſe wee would not diſpleaſe him, ſubduing and weakning ſin, that wee might in all things bee conformable to him, then either for feare of any puniſhment due there-

to, or any benefite may redound vnto vs for the same; aboue this, that wee endeauour to obey our God in all things.

18 And so might haue herein experience not onely of the admirable bountie and wisedome of our God in accepting our willing mind, euen aboue our outward abilitie. 2. *Cor.* 8. 12. but also might haue triall of the sinceritie of our obedience, as being rather inward and spirituall in our purpose, and striuing against sin, then any glorious outward shew of perfection which we can attaine vnto.

Thus hath the Lord disposed of the manner of our sanctificatiō and to this ende haue I framed this daily direction, that wee may the better be led forward in the worke of grace. And seeing to this end the Lord created man euen for his glory. Therefore now in the next place let vs consider of *This Creation.*

Chap. VIII.
Of the Creation of Man.

Ends of Creation.

As the Lord created al things for his glory, so especially to this end created hee man, as to manifest in him, 1. His free Election, and absolute power, and will *Rom.*9.& 11.

2 To aduance in him the greatnesse of his iustice. So also *Rom.*9.

3 The riches of his mercy, 1. *Cor*, 10.31. *Ephes.* 2. in bestowing saluation on him.

4 And also to aduance his bountie in communicating his goodnesse vnto him. And so

5 To manifest and reueale his wonderfull wisedome and power and goodnes in the preseruation and gouernment of him, and

6 Thereby to procure the glory and praise hereof to bee giuen to him alone.

And therefore,

Vse.

1 As wee must not thinke that we were made to serue our owne turnes, to eate and drinke, and so

to let vs labour to answer these ends of our creation, 1 in striuing to aspire to our first estate by being recreated in Christ, 2 & sanctifying all things vnto vs by the word, 3 & returning the strength in obedience to our God.

These were the ends and causes of mans Creation.

The manner whereof, was this,

1 In respect of the *workeman* the *whole Trinitie* consulted of, and concurred therein, thereby implying the excellence of the worke.

2 Concerning the *work*, consider Time.

1 The *Time* euen when God had made all the rest for mans vse, then the Lord made him to partake thereof.

2 And when he had made him, *rested from all his workes of creating any thing anew*, that it might appeare, how the Lord would euen repose and quiet himselfe in this worke; and communicate himselfe especially thereto. *Pro.* 8.

And this serueth

1 For *reproofe of our distrust*, that now being made, doubt of Gods prouidence for our supply, whereas he prouided meanes for vs before we were.

2 Of *our vnthankefulnesse*, that can content our selues with any thing saue God, whereas the Lord quieted himselfe onely in vs.

3 Our *prophanes and baseneſſe*, that subiect our selues to the lust of the creature, for the satisfying of the flesh, wheras we were created last to haue dominion ouer the Creature.

2 This teacheth vs to 1. know our worth, and so to maintaine our libertie and dominion ouer the creature: to be subiect onely vnto the Lord, and to the creature in and for him.

2 To waite patiently and trust perfectly in the Lord, euen when we are emptied, seeing as he hath before we were, so he can & will prouide bountifully for vs, thogh we should be brought to nothing.

3 To

3 To delight onely in the Lord, and to esteem all as dung in comparison of him: seeing he doth especially take delight in vs.

4 To bee contented with nothing, with no outward gifts, nay with no measure of grace: but still to hunger after the ful fruition of our good.

5 Being thankefull vnto him for such afflictions as do further hereunto', euen to make vs long after our God, and

6 Wisely making vse of our corruptions to this end, euen to weane vs from the loue of this present life, and so labour after our perfection in heauen.

3 Comforting our selues in the faithfulnesse of our God, who hath now bettered our estate in Christ, and therefore it cannot be worse thē it was at the best in Adā

And so assuring our selues, that as God prouided these things before we were: so did hee also prouide more excellent things then these, euē before the foūdatiōs of

1.Cor.2. the world were laid, such as eye neuer saw, neither can enter into the heart of man to bee enioyed of vs in an eternall kingdome.

And comforting our selues in our choyce of God and heauen (howsoeuer if wee measure it by the present, we may stumble) as looking not onely behind to what was prouided for vs before wee were, but also looking before vs to what we do enioy, nay looking a far off to what is set before vs, that so we may not be weary, nor faint in our minds.

And so vsing all good blessings in this life, as to lay vp a good foundation by them against the day of Christ.

Labouring still if by any meanes we can attaine to the resurrection of the dead.

Thus of the time. 2. Obserue we the Authour of our Creation which was the holy Trinitie, hee it is that made vs: not wee our selues *Psalm.* 95. no we cannot so much as make one haire of our heads

heads. *Math.6.*

And this

1 Reproueth naturall wisedome which not apprehéding the omnipotency of God, who could make all things of nothing: out of that falſe concluſion; that nothing could bee made of nothing. inforced a more abſurd, that the world and man was eternall, and ſo denyed the Creation.

As alſo the Atheiſm of the world, which out of theſe falſe grounds, place onely happineſſe in this life, denying the reſurrection and condition of a better.

2 This teacheth to worſhip this God alone, and to haue relation & dependance onely to him as being the worke of his hands.

2 As alſo to be implyed in our ſelues for his glory who of nothing made vs for the ſame.

3 And ſo depend vpon him for our preſeruation and perfection.

3 Conſider wee the matter of our Creation.

Which was generally of nothing ſuch

such is properly Creation.

Particularly of nothing, like to what we are (such is properly generation when like begets like) as being made of the

1 Dust of the earth concerning our bodies.

2 But touching our soules: the Lord breathed into vs the breath of life, and so man became a liuing soule. *Genes.* 2.

And this Composition of both body and soule from

Such diuers matter,

Use Reproueth 1 the Anabaptist, which, vnder pretence of spirituall liberty, denieth subiection to earthly gouernors, seeing, concerning the body, & outward earthly things we are bound to man. As also the

2. *Liberine*, that onely dreames of such an vse of the soule which might serue to satisfie the flesh, as if the happines therof cõsisted only in this, as to serue the body for the cõmitting of sin, whereas the soule

ſoule was principally created to ſerue the Lord, and ſo to informe the body, as that the members alſo thereof *might bee giuen as weapons of righteouſneſſe to ſerue the liuing God. Rom. 6.*

2 This teacheth a diuerſity of ſubiection of the ſame creature; as in regard of the body, and ſuch things as belong thereto, he is, & ought to be ſubiect to man; but in the ſoule, onely, and immediately to the Lord; and to man for his ſake; and yet ſo, as theſe may not be diuided in either reſpect; wee cannot ſo giue man the Body, but from, and by the Soule, euen for conſcience ſake. Neither can wee ſo reſerue the Soule vnto God, but that it obedience muſt be expreſſed in, and by the body, *Rom.* 12. 2. leaſt our ſeruice be plaine hypocriſie: only the mater is, in the diuerſity of order & reſpect, as the body to man, immediatly by the ſoule: the ſoule to God, immediatly expreſſed in the body, yet both immediatly & intirely

intirely from God, and for God, *Rom.*11.

As also this comforteth, in this diuersity of subiection,

Body. 1 That what is yeelded vnto man for Gods sake, is not lost, but safely put to keeping to the Lord, and so by him profited, either here to be restored better, or to be repaied so at length, as to bee onely in subiection to the Lord, to be for euer with him.

Soule, 2 What is reserued intirely vnto God in truth, though it be not for the present, answered with that correspondency of the outward man, yet shall this neither be imputed, if there bee a willing minde, as to challenge the sincerity of the inward man, but rather to try and aduance the soundnesse thereof; and it shall further still be a meanes of more gratious conformity of the outward, that so both at length may concurre in perfect obedience to the Creator.

Thus of the composition.

Now

Now if we particularly yet further weigh the ſeuerall matter of each,

Firſt, that man was made of nothing, that is, of no pre-exiſtent ſubſtance. This

1 Confoundeth infidelity, that we cannot depend on God without meanes. And

2 Informeth faith, to reſtore God beyond, without, and contrary to meanes.

3 Confirmeth the faith of the Reſurrection, though all may ſeeme to bee reſolued to nothing. And

4 Inſtructeth in the diſcerning of the nature, practiſe, & growth of ſanctification, which as it began of nothing in vs, as of our ſelues, ſo it is daily led forward by denying of our ſelues; that in vs, that is in our fleſh, dwelleth no goodneſſe; diſcerning that wee haue, to be as nothing; both in cõpariſon of what we ſhall haue, as alſo in reſpect of any thing, as of our ſelues, furthering thereto:

in regard of the Analogy betweene the Creation and Regeneration.

2. Cor. 12. 11.

to: but especially emptying our selues of all confidence therein, or glory thereby, that the Lord alone might bee honoured in his onely worke.

Secondly, in that man was made of the dust of the earth, we learne,

1 Not to be puffed vp in regard of nature, seeing it came from no better then the earth.

2 Neither to despise the most vnlikely & contemptible meanes for our good, seeing the Lord made vs of such.

3 Neither to seeke after great matters in the world, seeing our originall was so meane.

4 Neither to set vp our hearts in this life, but rather to prepare to death, seeing to the earth we must.

5 Comforting our selues, that our misery in this life is not eternall, seeing we are of the earth.

6 And seeing this corruption must put on incorruption, therefore learne we to follow hard after

ter the marke, if by any meanes we may attaine to the reſurrection of the dead: looking by faith a farre off for the changing of theſe vile bodies. And comforting our ſelues in our better part; that the ſoule is immortall, and therefore labouring to haue our conuerſation in heauen, and to be made meete for that glorious inheritance.

Thirdly, that man was made a liuing ſoule, immediatly breathed from the Lord, eternally to liue with him.

This teacheth

1 That the ſoule is immediatly ſubiect vnto God, ought onely to bee bound by him, principally muſt depend on his bleſſed will.

2 That it muſt be exerciſed in heauenly things, agreeable to the nature and end thereof.

3 That it is ſubiect to eternall puniſhment for ſinne, and therefore ought to ſaue it ſelfe from that fearefull vengeance, *Matth.* 3.

4 That

4 That eternall hapineſſe is due thereto for wel-doing; and therefore ſhould not faint, nor be wary thereof.

5 That as the creation is immediate from God, though the body be from man: ſo alſo is the Recreation and Renuing of the ſoule immediatly from his meere mercy in Chriſt, without any help or concurrence from man.

6 And therefore we are not to reſt in any naturall faculties of the ſoule, as if they were ſufficient to ſaluation, or could further thereto: but rather diſcerne wee wiſely, *That the wiſedome of the fleſh is enmity againſt God.*

7 And ſo let vs deny our ſelues, that we may be found in Chriſt, not hauing our owne righteouſneſſe, *Phil.* 3.8.9. Yet ſo

8 As that ſeeing we haue free-will in naturall and morall actions, concerning the outward act, though not for the truth, or manner, or end of well-doing; therefore do we what is ours, in entertai-

taining the meanes of ſaluation: As, come wee to the word; and though we cannot diſcerne it naturally, neither propoſe the right end therein, leaſt if wee forſake God in not doing ſo farre as wee may, he may iuſtly forſake vs in denying a bleſſing to the means, that ſo our condemnation may be iuſt and inexcuſable.

9 That the ſoule was breathed into the noſtrels, not into the eares, or mouth, or eyes, this argueth the imbecillity and frailty of our life, as if it depended on our noſtrels, *Eſay*, 2 22.

Thus of the matter.

Fourthly, conſider we the manner of our creation, and therein the *Excellencie* and ends thereof.

For the manner, we were created in Gods Image, not that either wee were made of the Eſſence of God, or that God muſt bee like to vs, hauing humane ſhape (although if we reſpect the ſecond perſon in Trinity, it might wel

wel be, that as he was to take flesh in the fulnesse of time, so euen at the present when man was made, hee assumed extraordinarily an human forme; and so also after that forme and Archetype made man. But we were created after the Image of God, in holinesse and righteousnesse: that is,

The soule being breathed into the body from the Lord, was indued with diuine and heauenly qualities. As

1 Immortality.

2 Excellent light of reason and vnderstanding, acknowledging God, and his will, discerning the nature and essence of things.

3 True righteousnesse of the minde and heart, and all the faculties thereof; in which was inflamed true loue, and feare, and confidence in God.

4 Most absolute consent of the will, obeying the iudgement of right and reason, from compulsion, bondage and misery.

5 Excellent ſtrength and vigor of body, free from all infirmitie, diſeaſes, troubles, death. And

6 Admirable glory and maieſty.

7 Deſtinated to eternall life in heauen.

8 Which ſhould haue propagated an immortall kinde, according to the Image of God.

9 Yet all this mutably,

1 That ſo if Man had ouercome the Tempter, his glory had beene the greater.

2 That way might bee made hereby to the reuelation of the eternall mercy of God to his elect in Ieſus Chriſt, as alſo of his iuſtice in the condemnation of the wicked for the refuſall of the *Meſſiah*, and in him of their ſaluation.

And hence ariſeth the excellency of Man; 1 By the conſideration of his creation, eſpecially that in reſpect of the mutability thereof: hee was to be intereſſed in the *Meſſiah*, & ſo to be reſtored & preſerued by him vnto

vnto ſaluation.

Hence alſo ariſe the ends of mans creation.

1 To aduance the goodneſſe and bounty of the Lord, in ordaining ſaluation for him by his ſonne.

2 That the Lord hereby might haue the onely glory of all his mercies.

3 That Man might haue the dominion ouer all the Creatures.

4 That alſo he might bee, as it were, a ſweet Companion with the Lord in eternall glory and happineſſe. And

5 That hee might bee made meete hereunto by the knowledge of his Creator and Redeemer, *Iob.*17. And by ſpirituall and bodily worſhip, according to his knowledge. *1.Cor.6.*

Vſe. Whence we may learne

1 To admire and conceiue worthily of this loue of God, in making vs thus like vnto himſelfe and ſo to expreſſe our loue vnto him

him, in ſtriuing to bee like vnto him. 1. *Ioh.* 4.

2 To magnifie his admirable wiſedome in making our eſtate ſuch, as in regard of our free-will to be ſubiect to change; and ſo to reſt content with the will of God in things more contrary to nature and vnlikely for our God, ſeeing the Lord out of this mutable eſtate raiſed ſo much good, euen to aduance his holy ſonne Ieſus; and in him to renue and eſtabliſh our formerly mutable condition.

3 And ſeeing the Lord did ordaine this condition to be therefore mutable, that ſo man, being left to himſelfe, might bee the chooſer and author of his owne fall, therefore learne we to iuſtifie God; and to condemne our ſelues, that ſo we may not be iudged of the Lord.

Laſtly, ſeeing the Lord, as hee ordained the fall of man mutable, ſo hee ordained a Redeemer before the fall to recouer the ſame.

same. Therefore let this comfort vs in all our troubles, whether vpon vs, or expected, that vndoubtedly we may expect a good issue therein; seeing we were first apointed to glory, & so to deliuerance from thē, and so appoynted to afflictions to make vs fit for glory: And we are here taught to loue the person of man, as bearing Gods Image, though we may hate the sinne.

Thus of the Creation.

Chap. IX.

Of the fall of Man.

WHerein man continued not; as being left to himselfe, and so fell away from God: in obeying the suggestion of the Serpent, and so fell away from his former estate of Innocencie and happinesse, through disobedience of the Commandement, & plunged himselfe and his whole posterity (as hauing receiued en estate for it) into a most fearefull bon-

bondage of sinne, and Satan, and to all such punishments as were due to the breach of the Commandement. The occasion hereto was the righteous law of God, which the more indifferent it was, and easie to be obeyed, did 1 The more discouer the malice of Sathan against the Commandements: And 2 the more conuince the breach of man: and so 3 aduanceth the more the mercy of God, in prouiding a redeemer.

The instrument of this fall, and manner therof, was the suggestion of Satan, enuying mans happines, & working in him distrust of the word, tickling him with the outward obiect [*the Apple*] but especially with a conceit of a more excellent estate. And setting vpon the weaker vessell when she was alone.

Breeding discontent of the present estate, and hatred of God, as if he did enuy their happinesse, & did not therfore loue thē: so being distracted in their iudgment,

and blinded in their vnderſtandings; they are carried to the outward obiect, and care thereof: and ſo tranſgreſſe the Commandement.

Teaching vs,

1 To whom to impute the cauſe of all euill, euen to our owne corruption, giuing way to Sathan.

2 That *Enuy* is a companion of *Excellency*.

3 Sinne is to be meaſured, not by the obiect, but by the commandement; ſeeing *Adams* ſin, howſoeuer it may ſeeme to bee ſmall in the obiect, the eating of an Apple; yet herein it was the greater,

1 That both the commandemens was ſo reaſonable: And

2 The thing commanded ſo ſmall; eſpecially in that it was the commandement of the Lord to try the obedience of our firſt parents.

4 To diſcerne our miſery from that corrupt fountain. *Pſ.* 51. And

5 The abſolute power of God ouer

ouer man, in leauing him thus to fall: And

6 Our inability, that cannot ſtand of our ſelues.

7 To iuſtifie God, and condemne our ſelues.

Thus of the fall.

Chap. X.

Of our Redemption.

NOW the fall of Man made a way to the worke of *Redemption*, which was performed by Ieſus Chriſt.

2 This Chriſt Ieſus was firſt *decreed* from all eternitie. Secondly, *promiſed* immediately after the fall of *Adam*. Thirdly, *exhibited* in the fulneſſe of time, to performe a full redemption for vs. *Gal.*4.4. *Gen.*3. *By whom, and*

3 Our redemption by Chriſt is either *performed*, or *applied*. *Sect.* 5.

4 Chriſt Ieſus performed our redemption: firſt, by *Obedience*. And that *How it was performed.*

1 To God his Father, in com- *1 By obedience.*

ming to redeeme vs, *Math.4. Luk.2.49.*

2 In taking our nature vpon him. *Mat.2, Luk.1.*

3 To the Law, in fulfilling it perfectly which we had broken, *Esay.53.*

4 In vndergoing the punishment, when hee had fulfilled the Law, *Rom.5.19.& 10.4.*

And by these his *sufferings*, our *redemption* was secondly wrought out.

Sect. 6.
2. By sufferings, where what they were.
1 In whole life.

These sufferings of Christ: were

First, either in the humility of his *Natiuity*: or his *whole life*, such miseries as sin had drawne vpon vs, that hee might sanctifie them vnto vs: as in the body, *Hunger, Cold, Pouerty, &c. Heb.2.18. Heb.4.15.*

2 In the soule,

1 *Ignorance, Mat.11.13. Mar.13.32*
2 *Tentations, Matth.22.35. Matth.4.1.*
3 *Sadnesse, Iob.12.*
4 *Ignominies, Mat.12.*

2 In death.

Secondly, or at his *Death*, such paines

paines as we had deſerued: and here he ſuffered,

3 *In body.*

First, in his body, as

1 *Preparations to death,*

1 *Accuſed of Blaſphemy,*

2 *Buffetings* by the Souldiers, *Mat.*27.& 28.

3 *Whipping and ſcourging.*

4 *Crowning with Thornes.*

5 *Carrying of his Croſſe.*

6 *Nayling to his Croſſe. Ioh.*19.

Secondly, *death it ſelfe*: heere conſider,

1 The ignominious manner, vpon the *Curſed Tree. Gal.*3.

2 The cruelty vſed vpon his dead body, as being *pierced to the heart* by that mercileſſe Souldier, *Ioh.*10.34.

3 *His ignominious buriall*, and detaining for 3 daies in the graue.

Theſe were his ſufferings in body.

4 *In ſoule.*

Secondly he alſo ſuffered for vs in his *ſoule*, & that 1. *In his whole life.*

1 *Griefe* for the ſin of the world, & eſpecially of his own countrymen, who refuſed him, *Ioh.*1.

2 The *mockings* of the wicked,

and *treachery* of his owne, was no small anguish vnto him. Especially at his death, as

First, that hee was betraied by *Iudas*, his owne Disciple. *Luk.* 22. 48.

2 *His agony* in the garden, where he *sweat water and blood*, in great aboundance, *Luk.* 22.

3 His *trouble in soule*, *Ioh.* 12. 7. Expressed, 1 By feare of such punishments which hee was to vndergoe.

2 And that extreame sadnesse wherewith hee was inwrapped, when he placed him before Gods iudgement seat, as one guilty for vs, in which hee had need of the Angels to comfort him. *Luk.* 22. 44

4 The *withdrawing of the assistance of the Deity for the present*. *Phil.* 2. 8.

5 The *Curse of God* vpon him for mans sin. *Gal.* 3. 10. *Mat.* 27. 46.

6 The *power of Satan* preuailing for a time. *Psa.* 16.

7 The horror, of being ouerwhelmed with the heauy wrath of God

God. *Heb.* 5.7.

8 His detaining vnder the power, & sorrows of death. *Act.* 2.24.

All these *Christ Iesus* our Redeemer suffered in *his humane nature*; but they were accompanied with the merit, & efficacie of the *diuine nature*, the dignity whereof enabled them herunto, & made them meritorious for our saluation.

Efficacie hereof from the Deity.

And this serueth,

Vse.

1 That he might deriue from vs vnto himself the curse of the law.

2 That our nature being crucified with him, might be abolished in it corruption, not to serue sin hereafter, *Rom.* 6.6.

3 The hand-writing being abolished, our sins might neuer come to remembrance before the *Lord*.

4 That the wrath of God hereby beeing expiated, our persons might againe be renued into his fauour, *Eph.* 2.

5 That the spots of out soules might be purged by his blood.

6 And so to aduance the loue of Christ towards vs.

7 That by his death hee might ratifie the eternall Testament of grace, *Heb.9.*

8 That hereby sinne and death might be destroyed, and the Diuell that had the rule of death, *Heb.2.14.15. Rom. 6.20.*

9 As also taking away the feare of death.

10 That sinne might not rule ouer vs: but

11 That we might die thereto.

12 That we might liue onely to Christ.

13 And liue for euer with him.

14 And lay downe our liues for him.

Now, because it was not possible that the Sonne of God should be holden of the sorrowes of death; for then had he not been iustified and acquitted from our sins: therfore by the power of his *God-head* he *raised vp himselfe*; & so accomplished yet further the *work of our redemption. Rom 4.25. Act.2.24.*

Sect. 7. Conquering and how.

And so *Christ Iesus* our redeemer obtained a *glorious conquest by his* re-

resurrection from the dead: & that,

First, ouer the law, in abolishing the *curse*, *dominion*, & *rigor* thereof.

Secondly, ouer *Satan* & *hel*, chaining vp Satan, & destroying for euer the powers of hell. 1. *Cor.* 15. 57

Vse of his death.

Thirdly, *ouer sinne*, and that

1 In taking away the *sting* and guiltinesse thereof.

2 Abating the *rage & fury* of the same, *Rom.* 7. 24. 25.

3 *Healing* in some measure the *corrupt fountaine* of the same.

4 *Weakning the force*, and daily eating out the very corruption thereof, *Rom.* 6. 12. 13.

¶ Fourthly, *death is also conquered* and subdued; and that

1 By taking away the *sting therof.*

2 By destroying the *dominion* of the same, *Rom.* 5. 14.

3 *Sanctifying it to the Godly*, to whom it is the *gate* to euerlasting life. 1. *Thess.* 4.

4 *Raising vp our flesh from the graue.* 1. *Cor.* 15.

And thus by this glorious conquest of our captaine *Iesus Christ*,

Sect.8. *The benefit of our Redemption.*

is recouered vnto vs, *Heb.*12.2.

First, *the fauour of God* our Father, whose children we are now become in Iesus Christ, 2.*Cor.*5.18 1.*Ioh.*3.1.Col 1.20.

Secondly, the fruits of this fauour, which are

1 *Faith* in the Sonne of God, whereby being iustified before God, we haue,

2 *Peace of Conscience* with God and man, *Rom.*5.1.*Rom.*7.4.

3 *Ioy vnspeakeble* in the Holy Ghost.1.*Pet.*1.8.

4 We become *fruitfull in all good works*, and so therby become *meet partakers of saluation*, *Col.*1.12.

The *earnest* whereof we haue in this life: first, by the inward testimony of the spirit, 2.*Cor.*1.*Eph.*4.

Secondly, by our outward similitude & conformity to our head Christ Iesus, *being changed into the same Image from glory to glory, as by the spirit of the Lord*, 2.*Cor.*3.18,

And wee shall fully enioy it in the life to come, where shall be

1 *Ceasing of all sinne, infirmities & sorrow.*

ſorrow. Reu. 7. 17.

2 Perfect knowledge of God.

3 Perfect righteouſneſſe and holineſſe not to be changed, Eph. 5. 27.

4 Fulneſſe of ioy. Pſa. 16.

5 Excellent glory.

6 Immediate fruition of, and coniunction with God. 1. Cor. 13. 12.

7 Continuall praiſing of God.

8 God ſhall be all in all. 1. Cor. 15.

9 Perfect loue to each other, though in diuerſity of glory.

10 Knowledge ſpirituall of each other, as they haue had fellowſhip in this life in good.

11 Triumph ouer all enemies.

12 Eternall happineſſe and bliſſe for euermore. 1. Pet. 1. 4.

All theſe hath the ſonne of God purchaſed for vs

Chap. XI.

Of the Applicliciation of this benefit by faith, how it wrought in vs.

THe meanes whereby all theſe are made ours.

This

This *faith* is wrought in vs by the *preaching of the word*, *Rom.* 10.17. And that first *of the Law*.

First, discouering our misery vnto vs in particular, both

1 By sence of our misery, & fall from our first estate.

1 From what a *blessed estate* wee are fallen, *Rom.* 3. *Rom.* 7. as also

Into what a woful and *desperate condition* we are now plunged, not onely by reason of our sinne:

Being able to do nothing but displease God, *Gen.* 6.5,

And that in regard

1 Of the *trangression of Adam*, which lies vpon vs, *Rom.* 5.

The greatnes therof, 1 By sinne.

2 The fruit of this transgression, euen a generall infection & corruption of all the powers and faculties of soule and body. As

First, the substance of the soule, 1 before being simple, is now become double through hypocrisie. 2 Before being mortall naturally and spiritually, is now spiritually dead. *Eph.* 2.

Secondly, the gifts of the soule: As 1 the minde, through ignorance, become vaine in it discourses,

courſes, *Eph.4. Rom.2.21.*

2 Of the *vnderſtanding*, filled with blindneſſe and darkneſſe: and not ſauouring the things of God, *Eph.4.17.*

3 The *Conſcience* wounded, ſeared, defiled, neuer ſoundly peaceable, *Tim.4.1. Cor.1.2. Eſay.57.1.*

4 The *Memory* fit to retaine euill, & to forget good, *Heb.10.22.*

5 The *Will* captiuated to euill, & yet running headlong thereto: but to chooſe, or do good, altogether auerſe, *Rom.8.5. 6. Ioh.8.39. Rom.6.16.17.20. & 7.14.*

6 And ſo the *Affections* led violently after the ſway thereof. As alſo,

7 The *Conuerſation* moſt lothſome to God and Man. 1. *Tim.1.15.*

8 The *Thoughts* impotent, and vnſatiable to euill, and infinite therein.

9 The *Members* ſeruants of Iniquitie.

10 His beſt *actions* greateſt abominations. *Prou.28. 9. Io.3.31. Pſalm.*

*Psalm.*50.16.

11 His glory also lost, 1. In that he hath lost his soueraignetie ouer the Creatures.

2 And that reuerend maiestie of his Person.

A second part of mans misery, is the fruite of his sinne,

2 *By fruite of sin what they are.*

Namely; that

First, He is most *odious* to God and most iustly *accursed* of him, *Col.*1.21. and this *curse* is mainfest,

First, vpon his *Person* which is subiect to all infamy.

2 Vpon his *Body* by those fearefull and innumerable plagues, diseases, iudgements of famine, &c. which lie vpon men and consume them in this life. *Deut.*28.15. *Gene.* 3.17.

3 By that *horrible abuse of Gods blessings*, which are bestowde on him: making the creature to grone vnder this bondage of corruption, and so to increase the score against the life to come. *Ro.* 8.19.

4 Secondly, Vpon his *Soule*, and that

that first in this life:

1 In being giuen vp to a *reprobate sence. Rom.* 1.23.

2 Depriued of the *knowledge of God*, but so farre as shall make him without excuse. *Psal.* 49.15.

3 To bee *past feeling* through the hardnesse of his heart. *Ephes.* 4.19.

4 Thence to commit sin with greedinesse, and so to make vppe the measure thereof.

5 Thence to fall into *wofull* and *irrecouerable* despaire, *Gen.* 4. and to discouer the same by *madnesse, blasphemies*, &c.

1 *In this life.*

Secondly, In the *life to come*, by

1 *Vtter separation from the presence of God*, and happinesse for euer. 2. *Thess.* 1.21.

2 *Perpetuall communion with Satan* and the infernall spirits: & so of all torments, *Esay* 34.

2 *In the life to come*

Especially

First, *Desperate sorrow* for an irrecouerable losse.

Secondly, *Insufferable waight of the* wrath of God.

3 *Particulars of hell torments.*

Third-

Thirdly, *Sensible torment*, yet not to be expressed. *Math.*3.

1 Without intermission, *Reu.*14

2 Without end. *Apoc.* 20.

Fourthly, *the worme of conscience* accusing and gnawing continually, *Esay.66. Esay* 50.

Fifthly, *Bitter enuy* at the happinesse of the elect, expressed by gnashing of teeth, *Mat.*13.22.

Sixthly, *vnsatiable desire of sinne*, without hope or ability to commit the same.

Seuenthly, *Restlesse content* in this fearfull condition.

Thus the law discouers to man his misery. And therefore,

First, it is to be *preached* to sinners, 2, *Tim.*4.2.

Secondly, Men are to be acquainted with the *particulars* of it.

Thirdly, And to *yeeld to the power thereof*; that so driuing men out of themselues, it may lead them to Christ, who is properly reuealed vnto vs in the preaching of the *Gospell*, which doth especially beget and perfect the worke of iustifying

iustifying *Faith*, and that

1 Because the Gospell reueales God in Christ, not as he is in the law, auenging sinne, but reconciling the world vnto him, by not imputing sin thereunto.

2 Hence a sinner is enabled to iustifie Gods righteousnesse and mercy in pardoning sin.

3 And so hence proceedeth to apprehend in particular the pardon of his sin:

And that in this manner,

1 By making vs to *beleeue our miserie*, through a *particular application* thereof vnto our selues, *Rom.7.9. Rom.15.4. Mat.9.12.*

2 By working *anguish and sorrow in spirit* for the same. *Act.2.37. Ier.21.18. Iudg.2.3.10.*

3 *Aduising what to do, Luk.15.17 Ierem.8.6.7.* and considering deepely what we haue done, *Reu.7.24.*

4 *Submitting to Gods will*, to be guided hereafter according to the same. *Luk.17.9. Eze.36.2. Act.9.6.*

5 Here-

5 Hereupon the Lord further reueales himselfe vnto the sinner in working a *secret desire of forginesse*, from the consideration of the kindnesse and readinesse of God to pardon, yea though it be but a *drop of mercy*. *Luk.*15.17.18. *Mat.*12.20. *Math.*11.28. *Matth.*5.4. *Mat.*9.12. *Luke* 7.38. *Ion.*3. *Hest.*4. *Prou.*28.9. *Iob.*33.33. And so the person is qualified to receiue the promises, as now hungring after and desiring the same.

6 This desire workes a *resolution* to go to this gracious God, thogh yet he feel not pardon for his sins *Luke* 15.

7 Comming to God, sin is *confessed* in most conscionable, and in *particular manner* *Psal.*19.12.

8 *Pardon* is most *instantly and boldly begged* for the same. *Mat.*15. *Rom.*10.14.

9 *Resolution to renounce all*, to buy this precious pearle, which is a kinde of assurance of the purchase of this pardon, *Math.*13. vpon the due valuation of the price of

of it, and so hee promiseth a full forsaking of the world, *Mat.*19.29 *Heb.*11. 25. and vtter renouncing of sinne, *Hose.*14.9.&c. for euer. *Luke* 19.9. 1.Sam.7.3, 4. *Prou.*28. *Phil.*1.7,8.

10 Hereupon followeth an *application of Christ* and his *promises* by the seale of the spirit. *Ro.* 8.16. 2.*Cor.*1.22. And hence proceed:

Liuely markes of true Conuersion.

Note. Eph.1. 13.

1 *Contentation spirituall*, & peace with God and our owne consciences. *Rom.*5.1.

2 *Following the true Shepheard Iohn.*10. By discerning his voyce.

3 *Ioy in the Spirit*, and sweetnes extraordinary, *Rom.*5.2.1.*Pet.*1.8.

4 *Admiration heauenly*, at this wonderfull worke 2.*Cor.*1.12.

5 *Tendernes of conscience* in all our actions. *Heb.*13.18.

6 *Boldnesse to approch* the throne of Grace. *Rom.*8. *Heb.*10.

7 *A minde estranged* from the world and loue thereof. *Gal.*5.

8 *Holy conference*, and asking the way to Sion.

9 Hea-

9 *Heauenly conuersation, Phi.*3.20
10 *Readinesse and patience,* to, and vnder the crosse. *Rom.*5. *Phil.*1.27
11 *Desire to bee dissolued, and to be with Christ, Phil.*1.23.

Thus is Faith wrought in vs: thus may we discerne the work therof.

And this is properly iustifying faith, & it differs from all the rest,

1 Because it onely is the certaine confidence, whereby we apply Christs merites vnto our selues, that we may bee esteemed righteous before God. 1 *Cor.*1.11.

2 It onely concernes spirituall gifts, & such as belõg to salutation.

3 It comprehendeth all other kindes of faith, but is not comprehended by them.

4 It only obtaineth the inheritance, which the rest may see, though not apprehend, nor attaine vnto, *Rom.*3.28. *Rom.*4.5.

And this faith is thus effectuall, and discerned by these markes.

1 Acknowledging what is in the Scriptures to be true.

2 Finding our selues bound to beleeue them.

3 Applying principally the promiſe of grace. *Ioh.*8.36.

4 Boldneſſe on this confidence to rely on this preſent grace.

5 Ioy in the preſent bleſſing, but eſpecially in the *ſaluation to come.*

6 Deſire to bring forth the fruit of an holy life, whereby wee are made partakers of the diuine nature, and ſo made meete to that happines, wherinto no vncleane thing ſhall enter. *Iam.*2.2. *Pet.* 1. 3. *Col.*1.11. *Reu,*21.27.

Hence we may learne,

1 That there is *no holineſſe in nature,* and therefore *no happineſſe* from thence, *Rom.*3.9.

2 Though Chriſt be offred to al, yet all do not receiue him. *Rom.*5.

3 No man knoweth iuſtifying faith, but he that hath it.

4 Our *righteouſnes is of faith,* laying hold on Ieſus Chriſt. *Phil.*3,9

5 Being redeemed by Chriſt, we muſt be *zealous of good works, which God hath ordained vs to walke in.*

6 That wee may not erre in wel-doing, nor be weary thereof, we

we must haue a *Guide* to direct vs therein. *Iob.* 11. 9.

7 Certainty, vpon the assurance of Gods promise, that, though his faith may languish, and be eclipsed, yet it shall neuer faile finally.

8 And therefore still striuing with doubts and tentation, and getting the conquest ouer them.

Chap. XII.

This Guide is onely the perfect word of God.

Sect. 1. The word the guide of this direction.

1 Because it is the briefe of Gods reuealed will. *Psalme* 40. 7.

2 It reacheth not onely to the outward, but inward man also, & is a discerner of the secret thoghts and reins. *Heb.* 4. 12.

3 It is that will of God, which the Lord would haue to this ende *communicated vnto all*, *Colos.* 1. 6. *Iob.* 5. 35.

4 It is *sufficient and absolutely* perfect

perfect to accompliſh whatſoeuer concernes our entrance or perfection to eternall life. 2. *Tim.* 3. 16.

5 It is a *ſure and euerlaſting* word *able* to accompliſh that which it promiſeth or threatneth, and *giuing grace* to perform that in ſome meaſure which it enioyneth. *Eph.* 6. 17. 1. *Pet.* 1. 2. *Pet.* 1. 19. *Pſal.* 19. 7. *Pſal.* 119. 93.

6 It is moſt *plaine and eaſie* to be apprehended, as being a *light ſhining in a darke place*. 2. *Pet.* 1. Pr. 8. 2. 2. *Cor.* 4. 4.

Hence it followeth.

Sect. 2. *Vſe.*

1 That whatſoeuer is not *warranted by the word*, is ſinne, Apoc. 22 18. *Deut.* 4. 2. *Prou.* 30. 6.

2 That the *Law of nature* written in our hearts, is no ſufficient rule of life. 1. *Cor.* 2. 14. *Mat.* 16. 17. *Rom.* 2. 12.

3 Much leſſe the *Lawes of nations* are perfect rules to liue by. *Deut.* 4. 6.

4 No *wil-worſhip* is accepted of God. *Matth.* 15. 9. *Coloſ.* 2. 23. *Deu* 12. 8.

5 Nei-

5 Nither a *good intention* makes a good action. *2. Sam. 6. 6.*

6 Nor an *erroneous conscience* excuseth an euill fact, or maketh that which is doubtfull good, *Rom. 14. 23.*

7 No not *Ignorant Deuotion* auailes in Gods worship. *Rom. 10 2. Act. 13. 50. 51.*

8 Much lesse the *lawlesse lusts* of our hearts, which tend to the destruction of life, *Eph. 1 22.*

9 Neither is the *Multitude* a iustifiable warrant for our actions. *Exod. 23.*

10 No not the *examples* of any, further then they square with the word. *1. Cor. 11. 1.*

11 Neither the *word it selfe in the letter*, but in the spirituall meaning thereof. *Math. 5.*

12 And the *meaning of the word* to be fetcht not from any other but the *Word*, comparing spirituall things with spirituall things, *1. Cor. 2. 13.*

13 Yea, the true meaning must be appplied by faith, before our actions

actions can be warranted therby. *Rom.*14.

So doth the word containe a perfect direction of our life.

CHAP. XIII.

What this direction is namely to serue God daily and constantly.

THis direction is a *daily and constant endeuour to serue God.* And Sect.1.

1 Because the Lord *requires* such a dayly and costant course. *Philip.* 3.15. *Gen.*17.1. *Iob.*1.5.

2 The Lord *giues grace* and appoints meanes for the performance thereof, as the continuall inhabitation of his spirit, and the fruite therof, the holy seed that remains in vs. 1. *Iob.* 3.8.

3 The *Saints of God haue practised* such a course. *Psal.*1. *Genes.*18. 1. *Cor.*15.

4 To *this ende were we redeemed* that we should serue God in holinesse and righteousnesse all the dayes of our life. *Luke* 1.

5 God doth *dayly bestow blessings* vpon vs, therefore wee

must dayly serue him. *Lam.* 3.23. *Psal.*103.2.

6 *Christ Iesus maketh continuall intercession for vs*: that wee should daily, yea hourely andecontinually performe acceptable seruice vnto God. 1. *Iob.*2.2.

7 *Satan is neuer weary of tempting vs*: therefore wee should haue our loines girt, and bee alwaies vpon our watch to resist him. 1. *Pet.*5.8.

8 Wee *haue not a daies warrant*, no not *an houres certaintie of life*, therefore we are at no time to be vnprepared, because we know not the houre when our master commeth. *Math.*24.

9 We are *pilgrims and trauellers* in this world, and therefore wee must trauell each day homeward to our country. *Heb.*11.12. 1. *Pet.* 2.11.

10 By our calling we are *watchmen, souldiers, &c.* and therefore we must daily be exercised in this spirituall warrefare. 2. *Timothie* 2.6.

Hence

Hence it followeth.

Sect. 1. *Vse.*

1 That to *fancie* any such seruice out of the word, which is not *daily and constant*, is sinne. Hosea. 6. 4.

2 To thinke that the *seruice of the Sabboth* is all that God requireth is also sinne. *Esa.* 1. 13.

3 It is in vaine to serue God at randome, and not in an holy and constant order.

4 To put off the seruice of God to the end of our life; is most presumptuous. *Psal.* 95. 7.

5 To thinke I haue *any libertie* or *time* to *serue sinne*; is *Atheisticall.* 1. *Pet.* 4. 2. *Ephe.* 5. 16.

6 That it is not *wil-worship*, to performe this seruice, seeing it is warranted by the word.

7 That it is *no nouelty*, to serue God after this manner.

8 Neither is *it precisenesse*, to tie our selues hereunto, seeing it is reuealed and therefore belongs vnto vs. *Deut.* 29. 29. *Ephes.* 5. 15.

Therefore, that we may serue God according to his word, we must perform dayly, and continuall obedience to to him, Coloss. 10.

Chap. XIIII.

What this dayly course is, namely a constant purpose to serue God, & how

Sect. 1. And this is, first, a *purpose of the heart*, to serue God, as God: wholly and continually. *Heb.* 13.18. *Act.* 11.13.

2 This purpose is *setled and rooted in the heart*, and bringeth forth some constant fruit of obedience euery day. *Col.* 1.23.

3 It is also *sincere*, and *generall*, hauing respect vnto al Gods commandments, in all things desirous to please him dayly, and to bee fruitfull in euery good worke. *Psa* 119.6. *Col.* 1.10.

4 It is in wisedome, both auoiding all occasions which may hinder, as also vsing the best meanes may further the execution thereof.

5 It is constant and earnest, not giuing

giuing ouer though it be preuented, and interrupted, but hereby is more kindled and enflamed, to weldoing.

Fifthly, it is ſpiriuall, and reſpects *the ends*, which are two:

1 *Gods glory*, not any worldly or vaine reſpects. 1. *Cor.* 10. 31.

2 The *eternall ſaluation of my ſoule* not any trāſitory or outward bleſſing. *Phil.* 3. 8. 1. *Pet.* 1. 9.

3 It enioynes theſe ſo *farre, as God ſhall inwardly* enable; and *outward means permit*, rather to put vs in minde *what we ſhould bee*, then what we can bee in this life. 2. *Cor.* 8. 12.

Hence it followeth.

Sect. 2. This courſe to be known though impoſſible to be kept.

Firſt, that though this courſe *were impoſſible*, yet were it *neceſſary to be known*, and indeauored of vs.

1 That it might bee a *dayly rule* of our life.

2 That it might *continually humble vs* vnder the mighty hand of God.

3 That it may daily *driue vs to Chriſt*

4 That it might *weane vs from the world*, & fit vs to eternal happines

Hence it followeth.

Sect. 3. It is not impossible

Secondly, that it is not *impossible* in some good measure, to keepe such a course and trade of holines

1 Because he *presumes not absolute perfection*; which indeed were folly for any to dreame of in this life, but is onely a *following hard to the make*, and furtherance to perfection. *Phil.* 3.13.

2 It is no harder a taske, then what the Saints of God do *desire to attaine*, *Psal.* 90. 12. haue *voluntarily vndertaken*, and *in most comfortable measure performed Genes.* 5.22.

3 It may stand well with *our ordinary callings*. 1. *Tim.* 4.8.

4 Neither doeth exclude our *lawfull comforts* 2. *Tim.* 4.8.

Hence it followeth.

Sect. 4. It is necessary.

Thirdly, That it is *no more then needs must* to take this course.

1 Because hereby we shew our selues *obedient to Gods commandement*. *Gen.* 17.1.

Secondly, Wee do also *approoue the soundnes* of our obe dience: as

1 That

1 That it is *hearty*, not *Hypocriticall*.
2 Not *by halfes* but *generall*.
3 Not *temporary*, but *continuall*.
4 Not *indifferent*, but conſcionable.
5 Not *enforced*, but *free & cheerefull*. *Deut.* 28.47.
6 Not *vncertaine*, but *conſtant*.
7 Not *carnall*, but *ſpirituall*.

3 To encreaſe in righteouſ-

Thirdly, *Heereby we increaſe in righteouſnes and holines: as being*

Firſt, Confirmed in well doing, and that

1 By the knowledge of our heauenly thrift. 1. *Theſ.* 4. 10. *Mat.* 25. 16.
2 Thanfulneſſe vnto God for it.
3 Commending the ſucceſſe to God.
4 Crauing his further ſupply.

4 To recouer out of euil:

4 *Recouered alſo we ſhall bee out of euill*:

1 By ſeeing our eſcapes. Ieremy 3.13.
2 Iudging them. 1. Cor. 11. 32.
3 Denying our ſelues. *Math.* 16

4 Casting our selues vpon Christ, *Math.*11.

5 *To further our callings.*

Fifthly, *Hereby also our outward callings are furthered,as*

1 Being *sanctified* by this spirituall exercise 1.*Tim.*4.5.

2 *Moderated*, least we be drunken with them.*Deut.*17.18.

3 *Ordered* to the right end, least they mislead vs.1,*Cor.*10.31

4 *Seasoned*, left we be weary of them.

5 *Blessed*, in seeing a happy returne by them *Ps.*128.

Hence it followeth.

Sect. 5. *It is most conuenient for all sorts.*

Fiftly, that this duety is *most conuenient* for all sorts.

Both for all persons, as well 1 *babes in Christ*, as 2 *Strong men.*

And for all estates, as well in *prosperity*,as in *aduersity.*

1 *For Babes*

Firſt,for *Babes in christ*:that

1 They may beginne well.

2 They may go forward without *griefe,vncertainty,wearisomnes.*

3 That they may obtaine a *more* glorious Crowne.

2 *For strong men.*

Secondly,*For strong men and that*

1.To

1 To keepe them constant from backe-sliding *Colloss.*2.7.

2 To make them more able to winne and hold others. *Rom.* 14.1

3 To acquaint them with the deepnes of Satan. Apoc.2.24.

4 To repaire them to greater glory. *Dan.* 12.

5 To humble them in the sense of their extraordinary graces. 2. *Cor.*12.

Thirdly, *it is fit for men in prosperitie: and that*

3 *For men in prosperity.*

1 To preuent securitie. *Isa.*5.12.

2 To humble them in regard of those temporall things. *Luk.*22.48.

3 To teach them how to vse them to Gods glory, their owne and their neighbours good. 1. *Tim* 6.17.

4 That they may part with them willingly. *Phil.*4.12.

5 That all may bee counted as dung in respect of heauen *Phillip.*3.8.

Fourthly, *This practise also will be very necessary in the time of affliction: And that.*

4 *For the time of affliction.*

1 To prepare vs thereuto. *Prou.* 28.14. *Iob.* 3.25.

2 To qualefie the ſharpenes and tediouſneſſe of it.

3 To ſanctifie them vnto vs.

4 To be conquerors in our troubles, and ouer them. *Rom.* 8.

5 To be deliuered finally from them. *Pſal.* 34.

Sect. 6. And profitable.

And therefore though doe what we can, ſome corruptions ſhall ſtill remaine, yet this labour is not vnprofitable:

1 Becauſe God accepts herein the purpoſe of our hearts. 2. Cor. 8.12.

2 The Lord will haue ſome infirmities ſtill left in vs to humble vs with all 2. Cor. 12.

3 And ſo enable vs to make better vſe of our ſociety, by walking more tenderly with them & winning them more comfortably. And yet

4 Our hatred of ſinne ſhall be perfited hereby, though it remain in vs.

5 The ſtrength of ſinne ſhall alſo

also much he abated in vs.

6 Our edge to eternall happi- shall be still sharpened & our de- fire enflamed to fitte vs thereto. *Rom.*7.

Sect. 7. *And pleasant, where*

Neither is this labour vncomfortable. For

1 We increase hereby an assurance of our saluation. 2. *Peter* 1 9. 10.

2 Wee grow more setled, and resolued in godlinesse, and get the maistery of inconstancy. *Ephe.* 3.18.19.

The benefite of constant godlines & there in the priuiledge of Christians.

3 Wee performe holy duties more constantly, and easily. *Ps.*119 32. *Iob.*4.34. *Mat.*11.24.

4 Wee haue more neere and sweete fellowship with our blessed God, and his holy Spirit. 1. *Tim.*4. 10. *Mat*10.30. *Ps.*1.3. *Rom.*8.31. *Ps.* 2.12.

6 Wee preuent many noysome lusts which otherwise would fasten on vs, *Ps.*119.10.11. *Io.* 15.15. *Exod.*19.5. *Pro.*19.23.

6 Wee are freed from many temporall iudgements, which vn- staied

ſtaied ſoule, are ſubiect to. *Pſal.*91.11 *Pſal.*32.10.11.

7 Our ſcore ſhall bee the leſſe, and our reckoning more eaſie at the day of iudgement.

8 Hereby wee ſhal haue our cõuerſation in heauen *Phil.* 3.21

9 We ſhall labor to a more excellent meaſure then wee loſt in Adam.

10 Our heart & the inordinate luſts thereof ſhall be kept at a bay

11 We ſhall bee armed againſt al temptations, end ſecured in the midſt of them *Epheſ.*6.13.

12 Wee ſhall bee weaned from the loue of this wretched world.

13 Yea led forward conſtantly to obtaine the ende of our faith, which is the ſaluation of our ſouls *Epheſ.*6.2.*Tim.*4.

14 We ſhall approue our ſelues not to be of the world, by our contrary faſhion to it. *Rom.*12.

15 Wee ſhall recouer our firſt Image, in being holy as God is holy. 1.*Pet.*1.

16 And ready to meete our Sauiour

uiour whenſoeuer he ſhall come. *Epheſ.6. Math.24.25. &c.*

17 We ſhall ſee out daily weakneſſe and inability to ſerue God, and ſo acknowledge vnfaignedly our vnworthineſſe of the leaſt mercies, and ſo happily preuent ſpirituall pride.

18 We gaine hereby a certaine knowledge of our eſtate in grace, and by the light hereof wee know whither wee walke 1. *Iohn.* 3. 1.

19 We ſhall be raiſed vp from our falles into ſinne, 1. *Iob.*2.2.

20 Wee ſhall vſe proſperity aright, *Iob.*31.24. *Ier.*8.4.6.

21 And ouer-come all troubles. *Rom.*8.36.

22 Yea, we ſhall bee fitter to winne others. *Gal.*6.1.

23 And ſo grow forward to perfection, *Col.*1.9. *Iob.*7. 52.

24 *And happily bee continued to the end.*

CHAP.

Chap. XV.

What are the particulars of this daily sacrifice.

IT being now apparant that there is a daily sacrifice of obedience to bee performed vnto God: And that it is neither impossible nor vnprofitable, but very necessary, fit, and behoofefull vnto vs; let vs consider further these two poynts:

1 What duties we are necessarily bound in conscience to performe daily: And this is the subiect of the second Booke.

2 How we are to entertaine the seuerall occasions of the day, as vsually they fall out, in this holy and constant manner: And this is the summe of the 3d Booke.

THE

The second Booke of the seuerall duties daily to be performed.

CHAP. I.

That which we are necessarily bound to doe daily, is

First, to be humbled before the Lord in the sense of our owne or others sinnes by true and vnfained repentance. *First dutie.*

And that because,

1 The best seruice wee shall doe, must be sanctified by repentance. Sect. 1.

2 Hereby wee giue glory vnto God, and offer a daily sacrifice acceptable

acceptable vnto him, *Psalm.* 51. 18.

3 Hereby wee deny our selues, and daily take vp our Crosse, *Math.*16.

4 We approue our right and estate in Christ Iesus, in that we confesse our selues to bee sinners, and such as haue daily need of his mercie, and so daily fit our selues vnto the same, *Math.* 11.28.

5 We iustifie the truth of our Religion against all the imaginary perfection of Popery, and security of Libertines, and Atheists whomsoeuer, and so doe daily giue an account of our Faith. 1.Pet.3.15.

6 As also wee maintaine the peace of our Conscience, *Psalm.* 32.5. And so

8 Continue, and renue the assurance of our saluation, 1.*Ioh.* 3. 10. And so

8 Proceede, and follow hard after the marke. *Phil.*3.13.

This

This duty is conſcionably performed,

Sect. 2. *Repentance how performed.*

First, by knowledge of ſinne, not onely by the law, but alſo by the Goſpell, *Pſalm.* 19. 11. *Ierem,* 3. 13. And that voluntarily, according to the conuiction of conſcience.

1 *By knowledge.*

Secondly, by mourning before the Lord in the ſence of them, *Pſal.* 6. & 38. And that,

2 *Sorrow.*

1 Not for a ſpurt, but euen all our life long, *Pſalm.* 51. 5. 6.

2 Neither with a few hypocritical teares from the eyes, but euen with *Deepe ſorrow from the heart,* expreſſed euen with plenty of teares, and bitter lamentation, 2. *Sam.* 7. *Matth.* 27. *Eſra.* 1. 9.

3 And that not ſo much for feare of the puniſhment, as that wee haue offended ſo good a God, *Luk.* 15. 21.

4 And not ſo much, that wee are knowne ſinners among men, which happily may diſcredit

discredit vs, as that we feele not our sinnes pardoned with God.

5 This is accompanied with an astonishment for sinne, in respect of Gods infinite Maiesty. *Esra.* 9. 4.

3 *By confession*

Thirdly, repentance is performed by *Acknowledging and confessing of sinne, Pro.* 28. 13.

And that first for the matter.

In generall.

1 *From the fountaine*, which is,
1 Originall sinne, *Psa.* 51. 5.
2 Our corrupt hearts, *Psalm.* 19. 12.
2 *From the streames*, both our
1 *Thoughts*, so farre as we may, *Esr.* 9.
2 Our *Idle words*, *Iob.* 42. And
3 *Prophane actions*. *Psalm.* 19. 12.

Secondly, *for the manner.*

1 Aggrauating them against our selues, *Lam.* 3. 43.
2 Cleering others, as righteous in comparison of our selues, 1. *Sam.* 14.
3 Against our selues vnto the Lord, *Psal.* 32. 5. Not
1 Excusing. Nor
2 Dimini-

2 Diminishing: Nor
3 Posting off to others.

And here, both
1 What *Good* wee haue omitted.
2 What *Euill* we haue committed.
3 How wee haue sinned of *Ignorance*, Psa. 73. 22.
4 How of *Knowledge* wee haue transgressed, 2. *Sam.* 24. *Luk.* 12. 48.

Especially and more particularly, we must confesse,

In particular.

1 The sinnes we *haue beene* subiect vnto, *Psa.* 51. 14.
2 Those which for the *present* we grone vnder.
3 Those which wee feare most. *Psalm.* 19. 13.
4 The sinnes of our *Fathers*, *Nehem.* 9.
5 The sinnes of the *Land*, and state where wee liue. *Dan.* 9.
6 Those which accompany weldoing. *Math.* 8.
7 Yea such as in particular we know not, wee are notwithstanding to yeeld vp *to bee searched by the*

the Lord: and by his mercie either to be brought to our remembrance, or to be graciously passed ouer, *Psa.*19.12.

4 By iudging

Fourthly, *wee must proceede to iudgement against sinne*: And that,

1 *Remembring* and producing the law that conuinceth our sin, *Esr.*9.11.12.

2 Pleading *guilty* therto, *Esr.*9.10

3 By *abhorring of our selues*, *Iob.*42

4 *Stripping* our selues of all comforts.

5 *Imposing volunatry afflictions* vpon our selues. *Ioel.*2.

6 Acknowledging our selues *worthy to be cut off Eze.*20.

7 Yeelding to temporal *chastisements*, 2. *Sam.*16.

8 Iustifying Gods iustice in his former chastisements vpon our fathers for sin, *Esr.*9.7.

9 Feeling our sinne a burthen which we are not able to beare, *Act.*12.37. *Psa.*38.4. *Hereupon*,

Fiftly, By faith we flye unto Christ.

5 By flying to Christ.

1 *Hungring* after the least drop of mercy.

2 Pre-

2 *Preferring* it before all earthly comforts.

3 *Begging* it boldly and constantly.

4 *Waiting* patiently till the *Lord* answere.

5 Meditating on Gods former mercies. *Esr.* 9. 8.

6 In *Christ* we gaine ſtrength to forſake ſin: And that

1 *In heart*, wee throughly purpoſe neuer to commit the like againe. *Iſa.* 10. 3.

2 To this end we are *Fearfull of the occaſions*, and wiſely decline from them.

3 We bend our ſtrength eſpecially *againſt our beloued ſin.*

4 We complaine of our *Inability*, and labour to be ſtrengthned by the *Word, Conference, &c.*

5 Hereupon we finde our loue encreaſed to all Gods Commandements, and ſo more conſcionably intend the performance of them.

6 Eſpecially wee endeauour to bee found in CHRIST, and to feele

5 Forſaking ſin, & how.

feele the power of his death, and resurrection in the subduing of sinne; and so *exercise our meditations more often*, and seriously thereon.

7 And so wee endeuour, *that the life of Christ may appeare in our mortall bodies*: and that not wee, but Christ may liue wholly in vs, *Galat.2.19. &c.*

8 To this end labour wee the *practise of some one speciall vertue*, to which we find our selues most auerse, and which we see, that we haue especiall need of.

9 And so by Gods mercy, *we attaine such conquest ouer our most grieuous tentations*, and former euils, as hatred of the word, and the Saints, &c. as that wee neuer fall into them againe.

10 And though wee finde aptnesse to fall into some former sinnes, yet wee earnestly *striue against them*, and grone vnder the burthen of our corruptions.

11 And so, *do hunger and sigh for our dissolution*. Rom. 7.

12 Sub-

12 Submitting our selues to the power of the word, to haue corruption discouered and purged out.

13 Auoiding all occasions that entice to sin.

Now that wee may the better performe this duty of Repentance; *consider wee in the third place, these preparatiues and helpes thereto.*

Section 3. *Helpes to repentance.*

1 That Repentance *is the gift of God*, and therefore if we want it, let vs aske it of him in faith, *Iam.* 1. 6.

2 That *by nature wee cannot repent*, and therefore wee had more need to renounce our selues, and flye vnto God.

3 That the time of repentance is *this life*: and therfore while we may, let vs set vpon it.

4 The longer we deferre it, *the harder, and more doubtfull it will proue.*

5 That the fittest time is immediatly *after sinne committed*, Psal. 95. 8.

6 To

6 To this end meditate we on the *shortnesse of life*, Psalm. 91.12. *And withall,*

7 *Weigh wee the greatnesse of our sinne*, how infinite in number, how dangerous and deadly to our own soules, how offensiue to Gods children, &c.

8 *And submit wee our selues willingly to such rebukes and chastisements*, as are laid vpon vs to the humbling of the flesh, *Iam.*4.9.10. *Iob.*33.17.18. *Leuit.*26.41.

9 Yea, *intreat we the Lord to correct vs*, *Psa.*6.1. and that the righteous may smite vs, *Psalm.*141.5. *Psa.*6.1.

Hitherto serueth further,

1 *The due contemplation of the Maiesty of God*, whom we haue so highly offended, *Psalm.*51.4. *Gen.* 39.9.

2 *The vilenesse and abiectnesse of Man*, that durst commit such wickednesse against God.

3 How *fearefull* (by reason of sinne) *our condition is vnder Sathan.*

4 The

4 The dangers we haue incurred hereby, euen *all the plagues that are written in Gods Booke*, Deut. 29. 27.

5 The riches of *Gods mercy*, in prouiding so excellent a remedy against sin, as the pretious blood of his onely and deerely beloued sonne, when nothing else in the world was available thereunto, 1. *Pet.* 1. 12.

6 *The effectualnesse of this Sacrifice*, daily preuenting sinne, and furthering, yea sanctifying our repentance, and leading to perfection. 1 *Ioh.* 1. 7. *Eph.* 5. 22. 23.

7 *The excellency of our estate in Iesus Christ*, with the manifold benefites and priuiledges thereof: and so meditate we on his *Death, Resurrection, Ascension, &c.*

8 Consider wee the end of our *Creation, Redemption, Iustification, &c.* All which doe call for repentance.

9 And on the other side, impartially discerne wee our *Vnthankfulnesse against the blood of*

the Couenant, in not walking worthy of the same. *Ephes.*4.1. yea in as much as lieth in vs.

10 *Making the same of none effect vnto vs. Heb.*10.

11 Adde we hereunto, *How we haue grieued the Spirit of God, Ephes.*4.30.

1 *And dulled, if not quenched the graces of God in vs, 1. Thess.* 5. 19.

13 Consider what dishonour we haue done vnto our God, *all this while*, that we haue liued in sinne.

14 And wonder at the *patience of the Almighty*, that hath spared so long, such notorious rebels, *Lament.*3.23. *Rom.*2.4.

15 Consider wee the *small number of those that shall bee saued.* And

16 That *many shall striue to enter in, and shall not be able*, Luk. 13.23.

17. Treasure we vp the *word in our hearts*, which daily prouokes to repentance, *Matth.*3.

18 *And*

18 And meditate wee on *Gods Iudgements* inflicted on the world for sinne, *Psal.* 119.

19 Consider we how hardly, euen *the righteous, shall bee saued*, 1. *Pet.* 4. 17. 18.

20 Sort wee with the *Godly*, that so wee may learne their waies.

21 Enter wee into the house of *Mourning*, and this will bring sin to remembrance.

22 *And thinke wee often of our ends*, and of the day of iudgement, so shall sinne haue little rest with vs.

And that wee bee not deceiued in the iudgement of Repentence, obserue wee wisely these Markes, and true Tokens thereof. Sect. 4. *Markes of Repentance*

1 *Care*, not to sinne againe, 2. *Cor.* 7. 11. *Luk.* 9.

2 *Clearing* and approuing of our selues, to the Church of God.

3 In the euidence of the par-

don of our sinne, being able to make our defence against sin and Satan. 2. *Cor.* 7.

And so

4 *Giuing the Lord no rest*, till by praier we haue obtained this assurance.

5 *An holy indignation*, and displeasure at our selues for offending so good and gratious a Father. *Psal.* 73. 22.

6 *A feruent affection to Gods ward*, and spirituall things, *Psal.* 51. *Psalm.* 32.

7 *Zeale of Gods glory*; and in regard thereof, a iudging of our best graces, and mourning for our failings in them.

8 *A spirituall execution*, and taking vengeance on our selues, by cleering of others in affliction, and condemning our selues, *Esay* 30. 21. 2. *Sam.* 16. 17. *Ier.* 31. 19. 2. *Sam.* 24.

9 Yea desirous to bee more vile, 1. *Timoth.* 1. 13. 14. and exposing our selues to confusion for the same.

10 And

10 And becauſe wee cannot bee ſo abaſed as wee ſhould: *Mourning and complaining of the hardneſſe of our hearts*, *Eſay.* 63.17.

11 Prouoking deeper ſorrow for our owne, by *mourning for the ſinnes of others*, Pſal. 119. 136. Dan.9.Eze.9.

12 *Trembling at the word*, and yet louing the ſharpeſt blowes thereof, *Pſalm.* 119. 120. And ſo melting at the ſweet promiſes therein.

13 Submitting our ſelues willingly to *Gods chaſtiſements*, Pſal. 39.9.Mich.7.9.

14 Labouring vnfaignedly the *conuerſion of others*, Pſalm. 51. 17. And admoniſhing them to take heed by our example, *Ezech.* 18.30.

15 *Shame of humane ſociety*, *Ezech.*16.61.*Ier.*3.3.

16 *Feare of the wrath of God.* Pſal119.120.

17 *Strong cryes for mercy*, Io.2.17.

18 *Deſire of the reſtoring of*

the Church, and aduancing of the same to perfection, *Psalm.* 51. 17.18.19.

19 Complaining of the *Time past* so vainly, and spent, 1. *Pet.* 4. 5.

20 *Earnest strife*, and endeuour against sin, *Heb.* 12.4.

21 *Pouertie of Spirit* in regard of sinne, all our life long, *Math.* 5. 3.

22 *Renuing our Couenant with God* for the time to come, 2. *Chro.* 29.10. *Esr.* 10.4.5. *&c.*

23 Binding our selues by the oath to the performance thereof, as also by giuing of hands, &c. *Esr.* 10.19. *Nehem.* 10.

24 Obseruing wisely all the effects of sinne, and by them prouoked to continuall repentance.

Sect. 5. *Benefites of Repentance*

The benefits of repentance are,

1 Wee shall *cut off custome in sinne*, and preuent *security* therein, *Mat.* 16.41.

2 Our *feare of God* shall bee increased, and so the rage and *Dominion* of sin abated. *Psal.* 119 133.

3 Selfe-

3 *Selfe-loue shall be weakned*, and happily subdued.

4 The sandy foundation of *Nature* shall bee *discouered*, and happily abandoned, *Rom.* 3. 9. 10

5 An *holy despaire* of our selues procured.

6 Our *hunger after Christ* more increased, and right in him tried.

7 The *Heart* exceedingly *eased* of a grieuous burthen, *Psalm.* 32. 4. 5. *Psalm.* 38.

9 Yea the very body *much quieted*, and maintained in health, *Psalm.* 32. 5.

10 Our *Christian course* renued and promoted.

11 And the *accomplishment of Gods promises hastned.*

12 And *the Lord glorified. Isa.* 7.

Sect. 6. *Rules to resolue the Conscience*

Lastly, that the conscience may bee satisfied in the imperfection of repentance: Know we,

1 That *desire vnfained to do it*, is accepted for the deed, 2. *Cor.* 12. 9.

2 *Mourning heartily* that we cannot do it as wee should.

3 Wee may effectually grieue

for sin, though we alwayes shed not teares for it.

4 And though we forsake not sinne wholly, yet out endeuour is accepted with God; so that wee finde the power of sinne weakned in vs, and relapse into former sinnes breed greater feare of our selues and humility.

5 Considering that our *repentance is not to purge out our sinne*, or deferre pardon: but onely,

Vse of Repentance.

1 To testifie our thankfulnesse vnto God.

2 To assure vnto our selues the renued life of grace.

3 And to proceed and goe forward therein.

6 As also, resoluing that in all these things, whosoeuer will lead a godly life in CHRIST, the power of God is to bee made perfect by their infirmities, 2. *Cor.* 12. 9.

7 Comforting our selues, that if being in our wayes, wee bee kept from sinne, this is the mercie of GOD; but if out of

Note.

our

our wayes, we ſeeme to maiſter ſinne, this is in Iuſtice, and deceiuable.

8 As alſo, beeing aſſured, that what we faile in at one time, will be ſupplied at another; and God will accept the meaſure of his worke in vs.

9 And laſtly, accounting it a good meaſure of forſaking ſinne, if wee ſee what wee cannot do, and grone vnder the burthen, deſirous to bee diſſolued, *Rom.*7 24.

And for our further tryall and reſolution, obſerue wee theſe things. Sect.7. Trial hereof

1 That our ſorrow for ſinne neither vnfits vs for our callings, nor excludes from ſuch comforts as are tendered in Chriſt Ieſus.

2 That wee ſo iudge our ſelues, that we iudge not either peremptorily of our owne eſtate, to preiudice Gods mercy, or cenſure our brethren vncharitably,

who ſtand or fall to their Maiſter.

3 Yet neglect wee not reproofe for ſinne, ſeaſonably and conſcionably, that either others, or at leaſt our ſelues, may bee kept from ſecurity, and kept in the tenderneſſe and true iudgement of the conſcience.

4 That wee are more grieued, that wee haue not ſerued God longer time, then that we haue for the preſent diſhonoured him by ſin. And yet

5 Are more grieued by this, that the name of God is blaſphemed, and his ſpirit grieued by our ſin; then that any hurt hath, or for any that ſhall redound to vs hereby.

The benefite hereof is as before.

Chap. II.

Of the raiſing vp of a ſinner by a true and liuely faith.

The ſoule being thus humbled, muſt bee raiſed vp againe by

a

a true and liuely Faith. And this is the second duty daily to be performed.

Obiect. But cannot we bee truly humbled without faith? Is this a worke of nature, and so a preparation to grace? Or else rather a worke of Sanctification.

Answer. 1 Some kinde of humiliation and sorrow for sinne, may be naturall, as being forced from the conscience accusing naturally, and furthered by the spirit of illumination. So that *Ahab.*

2 In the outward act, the Hypocrite may bee like the sound Professour: yea, in some measure, in regard of the power of conscience let loose, exceed him in outward humiliation; especially if wil-worship sway for our owne credit. *Rom.2.*

3 But the truely humbled Soule, expressed in those Markes and Rules before, is so wrought by faith, apprehending the pardon of sinne in Christ Iesus:

Iesus: and therefore thus humbled, that it may deny it selfe, and so be fit for mercy in Christ Iesus.

4 Yet so, as seeing there are degrees of faith: therefore by this grace of denyall of himselfe, it proceedeth from faith to faith: As, out of the sence of his owne vtter inability, wrought through the eye of faith, that his sinne was pardonable, hee now hungers after Christ Iesus: yea layes hold on him, & so receiues peace in the sensible feeling of his sinne pardoned.

And therefore yet growes in faith.

1 Because our former humiliation without this raising vp, will either driue vs to despaire, or else make our life most vncomfortable vnto vs, *Galath.*2.20. *Phil.*3.8.9.

2 Nothing will *prosper* in the day without this comfort, neither our desires; for what wee want, nor our vse of that we haue, *Heb.* 4.1. *Heb.*11.6. *Rom.*14.

3 With-

3 Without this we *giue not glory* to God, in any thing we do. *Rom.* 4.20.

4 Hereby wee are *comforted in our imperfections*, and continuall failings 2.*Cor.*12.8.

5 And also *prouoked to perfection* and enabled thereto. 1.*Tim.*4. 2. *Tim.*4.8.9.

6 By this *we truly liue the life of grace*, and haue our conuersation in heauen. *Phil.* 3.20. 2.*Corinth.*5. *Galat.*2.

7 Hereby also we *die daily*, and so are fitted to glory. *Col.*1.11.

8 Hereby in all our occasions, *we find peace and contentment* both with God, and men. *Rom.*5.1.

9 As also, by this wee *ouercome all oppositions*, and quench all the fierie darts of Satan. *Ephes.* 6.11. 1.*Pet.*5.4.5.

Now we are raised vp by faith to the assurance of the forgiuenesse of sinne: Thus

*Sect.*1. *How certaine faith is renued in vs.*

First, by reuiuing and encreasing of our knowledge, that Iesus Christ is the alone *propitiation* of our

our sinnes.

This is performed,

1 By a serious meditation on the promise of the Messiah. *Iohn* 3.16.

2 By exercising our selues more conscionably in the reading, and hearing of the word taught. *Iohn* 5.39.

Secondly, Faith is quickned by *renuing* our apprehension of the promise; and this is is done. 2. *Chr.* 17. vers. 16. 17. 18. 19. and to the end of the Chapter.

1 By earnest prayer vnto God for the renuing of his Spirit in vs. *Psal.* 51.12.

2 By an hearty acknowledgement, that we haue iustly grieued the Spirit of God, and so are deseruedly depriued of the feeling thereof. *Psalme* 51.4. *Lamentation.* 3.22,37.

3 Meditating of our former comfort and assurance herein. *Ps.* 77.

And this renuing hath many degrees.

Firſt

Sect. 2. *The degrees of this worke.*

First, A liuely sense what need I haue of Christ, and that without him I must certainly perish. *Rom.* 7.24,25.

Secondly, Hope of pardon, whereby though we yet feele not our sinnes certainly pardoned yet we beleeue that they are pardonable; not in respect of themselues, as if they were lesse heinous, but in respect of God, whose mercies are aboue them. *Esay* 1.18.

Thirdly, An hungring and thirsting after grace offered in Iesus Christ. *Ioh.*6.35.7.37. *Reu.*21.6.

And this is discerned,

1 By our prizing and preferring it aboue all other comforts. *Phil.*3.

2 By our fainting and languishing after it. *Psal.*42.

3 By our strong cries and endeuours for the same. *Psalme* 51. 12,13.&c.

Fourthly, Wee approch to the throne of grace, and flying from the terrour of the law, wee take hold on Christ, and find fauour in God.

God. *Heb.* 4. 16. *Heb.* 10. 19.

And this is performed.

1 By an humble confession of thy sinne in particular, wherupon followeth a full remission of them *Psalme* 32. 5.

2 Craving pardon of some speciall sins, with vnspeakeable sighs and perseuerance. *Luk.* 15. 21. *Act.* 8. 21.

Fiftly, Hereupon followeth a particular perswasion imprinted in the heart by the holy Ghost, whereby e uery faithful man doth particularly apply vnto himselfe those promises which are made in the Gospell. *Mat.* 9. 2. *Math.* 15. 28. *Psal.* 143. 12.

Sect. 3. *The markes of particular assurance.*

This perswasion is discerned by these markes.

1 It goes before experience, *Mat.* 15. 23. and so our faith is supernaturall and contrary to all reason. Heb. 11. 1.

2 It holds beyond experience. *Iob.* 13. 15. *Heb.* 11. 1. and is aboue all feeling.

3 And neuer leaues vs till wee haue

haue obtained the ende thereof, which is the saluation of our soules. 1. *Pet.* 1. 9.

This perswasion hath these degrees Sect. 4. *The degrees thereof.*

First, it takes hold weakely, not without doubting, and yet soundly and truely, so that it is accepted of God. *Luke* 17. 5. Mat 8. *Weakenesse of Faith.*

And it is discerned. *How knowne.*

1 By an earnest desire and endeauour to obtaine Gods fauour. *Math.* 5. 6.

2 By a continuall complaining of our vnbeleefe, and mourning for it. *Marc.* 9. 24. Yet

3 By an earnest striuing against it, in vsing all good helps, as prayer, the word, conference, &c. *Mat.* 8. 25. *Luke* 17. 5.

This weakenesse proceeds. *The grounds hereof.*

1 From want of knowledge in the mystery of saluation. *Rom.* 14. 2. *Math.* 16. 16. *Ioh.* 6. 69.

2 For want of application to our selues of the particular promise. 2. *Tim.* 1. 12.

3 By relying on sense, and submitting faith thereto. *Ioh.* 20.

4 For

4 For want of obseruation and entertainement of such comforts as haue beene offered vnto vs. *Mat.*16.8.9. 2.*Tim* 4.17.

And it is caused by,

And it causes.

1 Withdrawing the light of Gods countenance. *Psal* 30.6.

2 Some grosse sinne committed. *Psal.*51.

3 Means neglected, as the word, prayer, &c. *Iohn* 20.24.

4 Some spirituall pride in the heart. 2.*Cor.*12.

5 Want of constancie and setledneſſe in religion. *Galat.* 1.6. 2.*Thess.*2.2.

Sect. 5. Strength of faith.

Secondly, Faith *takes hold strongly*, and fully perswades the heart, that God loueth me, that Christ is mine, and all things with him. *Rom.*4.22. *Rom* 8.38.

How knowne.

And it is discerned.

1 By chearefulneſſe in troubles: and so in all occasions. *Rom.* 5.3.

2 Boldneſſe in the cause of God. *Act.*5.

3 Wisedome in our Christian callings

callings. *Ephes.* 3.

4 Hoping aboue hope. *Rom.* 4. 18.

5 Not to fret at the prosperitie of the wicked. *Iob.* 31.

6 Submitting our selues wholy to the gouernement of Iesus Christ as our King, Priest, and Prophet.

7 Crucifying our selues to the world, and the world to vs. *Gallath.* 6.

8 Preparation to suffer. *Act.* 21

9 Desire and longing after death *Phil.* 1. 22.

And it is obtained.

How obtained.

1 By constancy in our callings.

2 Combating with many troubles, especially those of our owne vnbeleeuing hearts. *Luk.* 22. 32.

3 Comforting others and raising vp afflicted consciences. 1. *Phil.* 2. *Cor.* 1. 4.

4 Meditation of the estate of the Saints, that are gone before vs, who yet in that they shall not be perfited without vs, doe teach vs to liue by faith, and see

a farre off.

5 By resting vpon the power of God, and so building on his promises. *Rom.*4.21. In

6 Consideration of our own vnworthinesse, and imperfection, which still sends vs to Christ in whom we are strengthned in faith

7 By long experience of Gods fauour and loue in many deliuerances. *Psalm.*23.5.

8 By ripenesse and dexteritie in the meanes: as power in prayer, the word, &c. *Ephes.*6.18.

9 Daily examining and trying our selues. *Psalm.*4.34.

10 Renouncing the especiall sinne which hangeth so fast vpon vs. *Heb.*12.1.

11 Renuing daily our couenant with God, and charging a fresh vpon our hearts to constancie.

Chap. III.

The preparing and furnishing the heart to the seruice of God.

AND this is the third duty daily we must performe, namely, to renue

nue our vowes, and stirre vp our hearts to the seruice of God.

1 Because the hart is that which God principally delights in. *Prou.* 23.25.

2 The heart is the fountaine of euery action, if it be cleansed, the actions will be sutable. *Luke* 8.

3 The infirmity of the action shall not be imputed, if the heart be ordered aright. 2. *Corinthians* 8. 12.

4 As the bodie sleepes, so the heart sleepes too, and therefore the one must bee awaked as the other. *Esay.* 29.10.

Sect. 1. *The heart a sleepe, and by what meanes.*

How the heart may be cast into a sleepe. 1. Thess. 5.6.

1 By ignorance of it selfe. *Ephes.* 5.14.

2 By selfe-loue, and ouerweening of it owne perfections.

3 By neglecting the meanes.

4 By corrupt meanes in stead of the pure fountaines.

5 By the ceasing of Gods Spirit to worke.

6 By some grosse sinne committed.

ted. 2. Sam. 11.

7 By securitie in prosperitie and sinne.

8 By presumption of Gods mercies or it owne merits. *Matthew* 26.33.

9 By stupiditie and senslesnesse.

10 By spirituall blindnesse and hardnesse of heart.

The preparing of the heart hath these degrees:

Sect. 2. *The heart to be awakened, and how.*

First, it must be awakened and roused vp, and that

1 By meditating.

1 What it was by nature. *Ierem.* 17.9. *Matth.* 15.19.

2 What it is now by grace. *Rom.* 6.2. *Ephes.* 4.23.

3 How vnsearchable and bottomlesse a gulfe it is. 1. *Cor.* 4.4.

2 *By yeelding it vp to God, and exposing it naked before him,* & that

1 Both confessing its corruption, and deceitfulnesse.

2 And also submitting it wholly to his gouernment.

3 *Reforming the occasions whereby*

it

it was laid a sleepe, as

1 Ignorance, by the glasse of the word. *Iam.* 1.25.

2 Selfe-loue, by viewing our selues in the glasse of the conscience examined by the Law. *Ro.* 7. 8,9.

3 Vsing the meanes conscionably.

4 Especially not closing with corrupt meanes.

5 Renue the Spirit by vnfained repentance. *Psal.* 51.10.

6 Forsake not onely grosse sins but euen all, yea all apparance of sinne. 1. *Thess.* 5.22.

7 Be we alwaies watchfull ouer our selues. *Luk.* 22.

8 Auoide wee presumption by meditation of Gods iustice. *Isae* 5.6.7.

9 Remedie wee stupidity by quicknesse in apprehension, and forwardnesse to iudge our selues 1. *Cor.* 11.31.

10 Breake wee our hard hearts with the hammer of Gods word. *Iere.* 23.29. 1. *Cor.* 9.27.

The

Sect. 3. The heart awakened, must be examined. And how. 1 By a true rule.

The heart being awakened, must be throughly sifted and examined, and that

First, *By a true rule.*

1 Not by it selfe, but by the law of God. *Heb.* 4.12.

2 Neither by the world, but by the conscience informed by the word. *Ierem.* 6.14.

3 Not by opinion, but by the evidence of the Spirit. *Roman.* 8.16. *Rom.* 14.5. *Pro.* 14.12.

4 Neither by the lawes of men, but by the rule of faith. *Matth.* 15 9. *Act.* 4 19.

5 Neither by the letter of Gods Law, but by the spiritual meaning thereof. *Matth.* 5.

6 Not by the outward condition, but by the inward experience *Eccles.* 9.1. *Pro.* 14.13.

7 Neither by outward actions, but by inward purposes. *Ierem.* 17. 10. *Ioel.* 2.13.

8 Not by the examples of the most, but of the best. *Luk.* 18. 1. *Cor.* 11.1.

Secondly, *Wee must examine the heart*

heart after a true and holy manner.

Not once or seldome, but dayly *Psal.*119.

Not slightly but seriously, euen from the bottome. *Psal.*119.12.

Not on the one side, but on both as well what euill wee haue done, as what good. *Esay.*1. *Psal.*34.

Neither in generall, but in particular, concerning the chiefe good or euill. *Psal.*51.

And that not partially but conscionably and indifferently, both concerning it weakenesse and also it strength. *Psal.*42.&43.

2. *An holy manner.*

Thirdly, *We must herein aime at a right ende.*

3. *To a right end.*

1 Not vain glory, but the praise of God. 1. *Cor.*10.3.

2 Neither for selfe-loue, but to denie our selues. *Mat.*16.22.

3 Not for loue of the world, but to the renouncing thereof. *Rom.*13.11.

4 Neither for feare of death, but to be prepared to it. 2. *Cor.*5.9.

5 Not to remit of our sincerity, but to increase in holines. *Ps.*119.

6 Not to preferre our selues before others, that are behinde vs but to be humbled in regard of those that haue out-stript vs. *Heb.* 12.1.

7 Not to bee approued of the world, but to the conuincing, or conuerting thereof. *Gal.* 1.9.

8 Not to make vs distrust God, but to increase our confidence in him.

9 And so to hunger more constantly after him. *Phil.* 3.13.

Sect. 4. *The heart examined must be established in the worship of God.*

The heart being thus tryed and examined, must bee established and confirmed in the seruice of God. Psal. 51.12. *Pro.* 4.

And that by these meanes.

First, by *resigning it vp to the guidance of the Almightie. Psal.* 119.

And how.

This is performed, by

1 Acknowledging him to bee greater, then the heart, who knoweth all things. 1. *Iohn* 3.20.

2 Yeelding the heart to bee dayly searched by him. *Psalme* 19.12.

3 And submitting the priuie cor-

corruptions of the heart not onely which we know, but which are hidden from vs, to be iudged of him. *Psal.*19.12. *Iob* 9.

4 Doing all things as in the presence of his Maiestie. *Genes.*17.

5 Confessing dayly vnto Him the inward rebellions and deceitfulnesse of the heart, and complaining of it backewardnesse to the worship of God.

6 And so renouncing the best testimony of it sinceritie, as to be iustified thereby in his presence. 1. *Cor.*4.4.3.

7 And yet comforting our selues in the testimony thereof, so farre, as thereby to haue boldnesse, and assurance before him in Christ. 1. *Iob* 3.20.

8 And yet submitting, contrary to all carnal wisedome, to his blessed will. *Galat.*2.

9 And so resting on his promises by faith aboue all sence and feeling whatsoeuer. *Iob.*13.15 *Ion* 2.

10 Not tying the prouidence

of God simply to any meanes. And yet

11 Not despising the prouidence of God inhibited in the weakest, and most vnlikely means And yet

12 Depending on the mightie power of God, beyond and contrary to all meanes.

13 And so dayly labouring to discerne the true estate thereof, by the word.

14 Deny we our selues, and labour to be found of him onely in Christ Iesus, and so

15 In Christ offer wee vp our hearts as a dayly sacrifice of obedience vnto his maiestie.

16 Accounting all things as dung, in regard of his fauor. And

17 Being ready to forsake all, in comparison thereof.

18 And so hungring after his glorious fellowship, and communion in heauen.

19 Prepare we our selues daily to our ends, that we may for euer be with the Lord. Thus shall wee resigne

resigne vp our selues to his holy gouernement.

Secondly, by *renuing our vowes* & binding vs to the performance of them. *And that*

1 By publicke protestation.

2 By subscribing with the hand *Esay.44.*

3 By solemne and conscionable oaths. *2.Chron.15.*

4 By the *curse* of the law. *Nehe.* 10.31.

5 Calling *others* to *witnesse*, as the Church of God.

Thirdly, wee must continually *feare* our selues, and haue a holy iealousie of our best actions. *Prou.* 28.14.

And that in regard.

1 Of the maiestie and righteousnesse of God, able to censure, that which wee haue best testimony of. *1.Cor.4.5.*

2 Of the *vnsearchablenesse* of our hearts. *Ierem.* 17.9.

3 Of the *prime corruptions* that do assault vs. *Psal.19.*

4 In respect of the *infirmities*

that do accompany our best actions. *Iob.4.18.*

5 In respect of the *treachery of our flesh*, ready to betray vs to euery tentation. *Rom.7.*

6 And the continuall *readinesse of Satan* to set vpon vs. *1.Pet.5 8.*

7 As also especially in regard of the *presence of our gracious God*, beholding, and approuing all our actions. *Psalme 33.13.*

And this feare is discerned,

1 By an earnest *striuing* against our corruptions.

2 By a *desire to approoue our selues* to the Church of God.

3 By *tendernesse of conscience* in all our actions.

4 By *lowlynesse* in our carriage, euen towards our *inferiors.*

5 By an holy care to *prepare our selues* to spirituall duties.

6 Making conscience of the *least sinnes.*

7 Keeping our selues *from the occasions*, and *appearance* of sinne.

8 Restraining our selues in our *christian libertie.*

9 By

9 By *humilitie* in the ſence of great graces.

10 Charitable cenſuring of our brethren and couering their infirmities. And by

11 A dayly examination of our wayes.

12 Eſpecially complaining of and ſtriuing againſt our ſecret corruptions.

13 By choyce of our company and care therein.

14 Meditation of our ende and preparation to the day of iudgement.

Fourthly, There muſt be a conſtant watching ouer the *outward man, auoyding* both the *occaſions of euill*, & the *leaſt appearance* therof. *Pſ.*39.1. *Iob.*31.1. of which herafter

Fiftly, *We muſt moderate our ſelues in our Chriſtian libertie.* Galat.5.13. *and that by theſe rules*:

1 Of our *callings*, that wee exceed not them. 1. *Corinth.*7.20.

2 Of the *times*, that wee bring forth fruite in due ſeaſon. *Pſa.*1.3.

3 Of the *place*, that in outward

things we cõfirm therto. 1. *Co.* 9. 20

4 Of the *persons*, that wee giue no iuſt offence. 1. *Cor.* 10. 33.

Here our guides muſt be.

Loue, which ſeeks not our own. 1. *Cor.* 13.

Wiſedome, to become all vnto all. 1. *Cor.* 13. *And our ends.*

1 *Expediencie*, what may bee fitting. 1. *Cor.* 9.

2 Order that which may bee ſeemely. *Col.* 2.

3 *Edification*, that which may benefit our ſelues and other. 1. *Cor.* 10.

4 And principally the *glorie of Almighty God.* 1. *Cor.* 10. 31.

Sixtly, We muſt entertaine, and *cheriſh the motions of the Spirit of God.* 1. *Theſſ.* 5. 19. 2. *Tim.* 1. 6.

This is performed.

1 By a *wiſe diſcerning* of them. 1. *Tim.* 4. 14.

2 By an *high eſteeme* of them.

3 By *reioycing in them*, as if wee had found the greateſt treaſures. *Mat.* 13. 44.

4 By *putting them* ſpeedily in exe-

execution. *Pſal.* 45.1.

5 *By offering vp an extraordinary ſacrifice of praiſe for them*, abaſing our ſelues in regard of ſuch excellent graces, and acknowledgeing the free mercy of God in ſo gracious a fellowſhip. *Pſalme* 116. 7,12.

Seuenthly, *If the Spirit of God ſhall lie a ſleepe in vs.* Pſal. 119.

This we ſhall diſcerne:

1 By *great terrours* in the conſcience.

2 A kind of *loathing* of holy duties.

3 Great *coldnes and deadneſſe* in the vſe of them.

4 Little *ſenſible comfort* when we haue performed them. *Pſalme* 77.2,3.

5 Much *diſcontentment* in the minde, and blindnes in the ſame. *Pſalme* 6.3.

6 Aptneſſe to *ruſh into the ſinnes* we haue heretofore conquered.

7 Vnwillingneſſe to die, &c.

Here then we muſt at no hand bleſſe our ſoules in this eſtate, but

First, *rouse up the Spirit, and labor to be quickned, and that by vsing the holy meanes: as*

1 The powerfull Ministerie of the word. *Psal. 6. 6.* that so our iudgements may be kept sound.

2 Priuate and strong crying vnto God. *Psalm. 51. Psalm. 40. 1.*

3 Crauing the effectuall praiers of the Saint. *Iames. 5. 15.*

4 Vsing more conscionably their fellowships, and opening our state vnto them.

5 Racking our hearts by a serious and impartiall examination and committing our most speciall tentations to record.

6 Promising more faithfulnes for the time to come. *Psal. 80. 18.*

7 And binding our selues more constantly to the conuersion of others. *Psal. 116. 18. Psal. 32. 8. 9. Ps. 34. 3. 8. 11.*

8 Exercising a dayly course of repentance. *Psal. 51. 4.*

9 Not neglecting also to humble our selues in this behalfe in some priuate fast vnto God *Psal. 35.* in

our

our closets or families.

Eightly, make we some experiment vpon some chiefe lust of the heart, to get the mastery ouer it: for by an experimentall conquest ouer one, we shall learne in time to conquer all the rest.

Here learne we:

How to know the beloued sin.

How to know the *master and most beloued sinne.* As

1 That which before conuersion we were most subiect to, that will now haut vs, seeking to re-enter againe.

2 That we most feare, And

3 Feele our selues most weak in.

4 That which most interrupts vs, when we are about to do most good.

5 That which hath most excuses, & pretences to defend it self.

6 And also that, which wee can cry most earnestly against in our selues.

7 And which we most discerne, and condemne in others.

8 That which we haue most foyled, and gloriously subdued.

9 That

9 That which our carnall affection will be yet most vnto, that so our soundnesse may be approued, especially in the conquest thereof.

And this must be done:

How to conquer it.

1 By obseruing the deepnesse of Satan in his varietie of baits, to draw vs into the snare.

2 Considering the deceitfulnesse of the heart, how gladly it it would close with Satan.

3 Remembring our former tripping by the like tentation.

4 Thereupon confesse wee in humble prayer vnto God that we haue deserued to bee ouertaken with it.

5 Dereſt we our selues that sin hath got such ground of vs. *Iob.* 42.

6 Hereupon vow wee reuenge against our treacherous flesh. 2. *Cor.*7.11.

7 And practise wee the same by the former rules of humiliation, and such as hereafter shall bee laid downe.

8 And

8 And so being wise to feare our selues in regard of the said tentation we shal happily get the conquest of it, *Pro.*14.

9 We must daily recount how wee haue profited in godlinesse. *Psal.*119.

10 We must prepare our selues continually to afflictions, *Luk.* 9.23.

11 Wee must bee plentifull in good workes. 2. *Pet.*1.9.

12 In all our actions, specially extraordinary, we must not trust to that soundnesse of heart which hath beene, but try them by that which is, that so from the sense of the pureneſſe of the fountaine the streames may flow more certainly and purely. *Luk.*6.43. *Matthew.*13.

*Sect.*7. *Trial hereof*

13 Though the heart may appeare to bee sound, yet the goodnesse of the action must not so much depend vpon the soundnesse of the heart appearing, as vpon the free mercies of God accepting the same.

14 We

14 Wee must prouide a compleat Armour for the heart, being prepared to preserue it, *Ephes.*6.13.

Chap. IIII.

Of the spirituall Armour, and arming of the Heart.

And this is the fourth duty of necessity to bee performed daily by vs; Namely, to arme our hearts against all tentations. And that

1 Because such an Armour is commended vnto vs in the word. *Ephes.*6.

2 Our enemies are mighty princes, and armed wickednesses. *Ephes.*6.16.

3 The heart without is lies open to all tentations.

4 By it wee shall bee able to cast downe all strong holds, 2. *Cor.*10.4. which stand in our way to happinesse, 1. *Tim.*6. 11.

5 And so shall lay hold on eternall life, and finish our course with ioy, 2. *Tim.*4.6.

Here

Here consider these three poynts:

1 What this Armour is.

2 How it is to be put on.

3 How to be kept on.

This Armour hath many peeces.

Sect. 1. *The parts of the spirituall armour; and first of the girdle of Truth. Its parts are:* Sect. 2. 1 *A rectified Iudgement.*

First, the *Girdle of Truth & Sincerity, Ephes.* 6.14. And this consisteth of these parts:

The first is *a rectified Iudgement*, proceeding from an illightned and sanctified vnderstanding, wrought by a liuely Faith, through the Word of God, *Eph.* 4.13.

And it hath these properties.

1 Is is sound in what it knowes. *Coloss.* 1.6.9.

2 It retaineth safely what it knowes. *Psa.* 119.11.

3 It is wise to distinguish betweene things that differ, *Philip.* 1. And so to try the Spirits, 1. *Iohn.* 4.1.

4 It discernes all things. 1. *Cor.* 2.15.

5 It comprehends the height, and bredth, and depth, and length *Ephes.* 3.

6 It

6 It knowes no man after the flesh. 2.5.16.

7 It knowes but in part, and so is subiect to errour. 1. *Cor.* 13.

8 It is not obstinate in errour, but willing to bee reformed in what it hath beene mis-informed. 2. *Tim.* 2.16.

9 It is apt and desirous to receiue further illumination. *Col.* 1. 10. 2. *Tim.* 3.7.

10 And daily increaseth in this sauing knowledge, *Heb.* 5.12.

11 It maintaines perfection of godlinesse, and resolues that we cannot be too righteous.

12 In our failings of practise, it remaines sound, and giues no warrant to any decay.

13 And cleaues to the word for it further establishing, howsoeuer wee may bee humbled in our contrary practise.

14 Yea, it iustifies God, and the truth, though it bee to the temporall confusion of our presens practise.

15 It laboureth to enlighten and

and informe others.

Helpes to put on this Armour are,

1 A diſcerning of our owne inward blindneſſe, *Pſal.* 119.28.

2 A daily meditation in the word and workes of God. *Pſalm.* 1.

3 A faithfull recording and comparing of things paſt with things preſent; and ſo collecting for the time to come. *Luke.* 2.51.

The benefit thereof.

And this part of the Girdle ſerueth

1 To condemne the blindeneſſe of nature, 1. *Cor.* 2.14. *Matth.* 16.17.

2 To diſcerne between the light of nature and grace, the illightning and ſanctifying Spirit. *Col.* 1. 9. *Eph.* 5.8.

3 To direct all our actions: for as wee know, ſo wee doe. *Rom.* 14. 5.23.

4 To make triall of them: for if they haue not the light, it is becauſe there is no truth in them. *Iob.* 3.21.

5 To

5 To informe and instruct others, *Psal.*34.

The second part of this Girdle is a sanctified conscience: and it is discerned

Sect. 3. *The sanctified conscience, and how discerned.*

1 By this, that it *excuseth* for all sinnes, as our persons are accepted in Christ, 1. *Cor.*4.4.

2 It *checkes* for the least sinne, before actuall repentance be performed. 1. *Ioh.*3.17.

3 It *feares* falling in regard of the weakneſſe of the fleſh, though repentance be performed.

4 It *endeuours* in all things to pleaſe God. *Act.*10. *Heb.*13.18.

5 It is not ſuſpicious, but iudgeth charitably, where it knowes not the contrary.

6 It ſtands only bound by Gods word, and to his glory.

7 It ſo ſtands vpon it cleering, that it relies wholly on Chriſt.

8 It applies particular chaſtiſements, to particular and ſecret ſins.

9 It approues our vpright walking in the whole courſe of our life.

life. *Act* 23.1. *Psa.*26.1.

10 It procures vs peace with God, *Rom.*5.1. and with men so farre as it is possible and expedient, *Rom.*12.18.

11 It breedes contentment in the life, and all occasions. *Phil.* 4.12.

12 It procures cheerfulnesse in the countenance, and readinesse in all our businesse. *Pro.*28.1.

13 It makes vs couragious for the truth, and willing by all meanes to defend the same. *Act.*4.13. *Act.* 6.15. *Act.*18.26.

14 It makes vs victorious in troubles; and

15 Ready to yeeld vp our liues to the hands of God, *Act.*21.13.

And it is put on and preserued, *How put on*

1 By making conscience of all things commanded, *Psa.*119.6.

2 By keeping it tender and sensible of the least euill, *Hebr.* 13.18.

3 To this end view wee it daily in the glasse of the world; that so the iudgement may bee kept cleere

cleere, to preuent security.

4 Examine we, and censure the daily errors thereof, by calling it before the Lord, to auoid spirituall blindnesse.

5 Auoid wee, aboue all things, doubtfulnesse and distraction in our actions. *Rom.* 14. 5.

6 Especially keepe wee our selues from wilfull fighting against the light thereof, in committing grosse and presumptuous sinnes, *Psa.* 19. 12.

7 Haue wee alwayes more regard of it in the sight of God, then of our owne credit with men. 1. *Cor.* 4. 4. Rom. 2. 29.

8 Flye wee into the bosome thereof when outward things crosse vs *Act.* 23. 1.

9 Rest we not so vpon the iustification thereof, but that we referre it to the mercie of God, 1. *Cor.* 4. 4.

The measure of this sincerity is:

1 Because we know but in part, therefore either wee may not make conscience of some things which

which others are bound to: and so not only dissent from them for a time, but euen afflict them. Or else,

2. We may, through ignorance, bee scrupulous, and suspicious in some things wherein others hauing knowledge, are free, and so afflict our selues vnnecessarily in not taking our Christian liberty.

3 Or because wee know but in part, therefore make we account to be subiect to error, and so to distraction, and anguish of spirit.

4 As also, to curiousity, and searching after speculations.

5 And so to pride, and negligence in well-doing.

6 And so to hardnesse of heart.

7 And so to fearfull terrors and soundings of spirit.

The benefite of this part of the Girdle is:

The benefit thereof.

1 It procures and maincaines true inward ioy. 2. *Cor.* 1. 12.

2 Hereby wee haue alwayes boldnesse before God. 1. *Iohn.* 3. 20. to obtaine good things at his

his hands, *Heb.*10.

3 And are enabled and furnished against all the reproches and euils of men, *Pro.*18.

4 By this wee are alwayes certaine of the things we do, and the acceptance of them in the sight of God. *Psa.*51.6.

5 Hereby we are comforted in the greatest Buffetings of Satan, and our cowardly and vnbeleeuing hearts, *1. Iob.*3.21.

6 We attaine to extraordinary sweetnesse and ioy in the Holy Ghost. *1. Pet.*1.8. *Rom.*5.1.2.

7 And led along in most cheerfull manner throughout all difficulties to the receiuing of the reward. *Heb.*11.26.

8 we encrease in sanctification and holinesse. *1. Tim.*1.18.19.

9 We put to confusion the pride and practises of our enemies. *1. Sam.*26.21.

10 we receiue hereby a pledge of eternall life, and haue our conuersation in heauen, *Rom.*8. 16. *Phil.*3.20.

A

A third part of this sincerity consists in the will, which discouers it selfe,

Sect. 4. *The sincerity of the will. It markes.*

1 By cheerfulnesse in well-doing, not by compulsion, but of a willing minde, 1. *Cor.* 9. 1. *Pet.* 5.

2 Subiecting it owne will to the will of God in all things.

3 And so yeelding it daily to the information of the word, and binding it thereto.

4 Aiming at the full accomplishment of Gods will in earth, as it is in heauen. *Mat.* 6.

5 Not consulting with flesh and blood in heauenly things.

6 Nor proposing our owne glory in the performance thereof.

7 Complaining daily of the rebellions thereof. And so

8 Resisting sin, and the occasions thereof, *Psa.* 119. 104.

9 Yeelding no sinne with griefe. *Rom.* 7. 15.

10 Killing by repentance out of the same. *Prou.* 28. 14.

The state and measure hereof, is: *It measure.*

1 That it is not free to good or euill,

euill, but freed to doe good, *Phil.* 2.13.

2 And therefore of it selfe can will no good thing.

3 Yet so freed to good, as that it is in bondage to sinne, *Rom.* 7.18.

4 And therefore while we are about any good, euill is present with vs, and we are led captiue thereto.

Yet so in bondage, as that it striues against that slauery, and gets daily ground thereof. *Rom.* 7.25. *Eph.* 2.3.

The benefit hereof.

The benefit hereof is:

1 To enable vs to doe good. *Rom.* 7.18.

2 To comfort vs in our outward fallings, 2 *Cor.* 3.12. *Rom.* 7.19.

3 To discerne of our state in sanctification. *Ephes.* 2.3. 1. *Cor.* 12.2.

4 To keepe our iudgments sincere and vpright. 1. *Tim.* 6.5.

5 To kindle and order our affections in the seruice of God.

Sect. 5. *And this is a fourth part of this* Girdle

Girdle, euen the well ordering of our affections. 1. Thess. 5. 23. Rom. 7. 24.

The well ordering of the affections, & how discerned.

And this is discerned,

1 By a right mouing of them to their proper obiects. *Rom.* 7. 22. 25.

2 By their contentment in the same.

3 That what is in the iudgment we haue also in the affection.

4 In that wee can more ioy or grieue for spiritual causes, then for carnall. *Psa.* 4. *Psa.* 119.

5 That they tend to the crucifying of the flesh, and building forward of the New man. *Coloss.* 3. 1.

6 That we labour more for affection then for knowledge.

7 Make wee them as little knowne in company as may be, *Genes.* 45. especially if the company and occasion be ordinary and ciuill.

8 Suspect wee our owne affection when the case concerneth vs.

9 And that our affections can send and encourage vs to spirituall duties.

10 That indeed by them we are wholly emptied in our selues in respect of God, *2.Cor.5.16. Gen.5. 22. Rom.12.1.*

Helpes hereunto are:

1 Knowledge of the right obiect, *Mark.3.5. 2 Cor.7.*

2 Weaning and abating them from the false. *1.Ioh.2.15.*

3 Triall of our selues in the practise of some one of our afflictions. *Deut.6.5.*

4 Conscience to vse them in all their seuerall times and measure. Eccles.3.1. *Rom.12.16.*

The benefit thereof.

The benefit hereof is:

1 We shall attaine hereby a gracious conquest ouer our most vnruly thoughts. *Eph.4.25.*

2 Wee shall finde much sweete peace and contentment in our Christian callings.

3 We shall be more ready prest to good actions, *2.Cor.7.*

4 And saued from many noysome

some tentations, which otherwise would assault vs. 2. *Ephes.* 4. 26. *Iob.* 19. 12.

5 We shal haue gracious fellowship with God. *Col.* 3. 1.

6 And be better enabled to the conuersion of our brethren. *Iob.* 21. 15.

Sect. 6. *The sincerity of the Tongue: Wherein it is seene.*

A fift part of this girdle is the sincerity of the Tongue: As

1 Being the sterne of the shippe, and the certaine Image of the minde. *Iam.* 3. 5.

2 In the well-gouerning whereof is the triall of sincerity, *Psal.* 34. & note of perfection, *Iam.* 1. *Iam.* 3

3 The misgouernment whereof is confusion to the owner, *Prou.* 18. 7. 21. and others.

4 By keeping the same, we auoyd trouble, *Pro.* 21. 23.

5 And make the world serue our turne.

And it is discerned:

1 In holy speech. *Eccles.* 3. 7.

2 In wise and seasonable silence.

Concerning fit and warrantable speech, we are to obserue:

1 Preparation to speech.
2 The matter of it.
3 The manner thereof.
4 The end of the same.

We shall be prepared to speech,

Sect. 7. Of speech, and, 1 Of the preparation to it.. 2 And hee hath promised to blesse this meanes to this end. 3 And the Saints haue practised this duty profitably.

1 By praier to God to guide our tongue; and that because
First, the Lord is Ruler of it. *Prou.16.1.*
Secondly, by an holy consideration of these things,
1 That we are to speake in his presence. *Psal.33.15.*
2 That there is no liberty for idle talke. *Math.12.36.*
3 That all speech must tend to edification. *Ephes.4.29.*
4 What the matter is we meane to speake of.
5 That what is once out cannot be recalled.
6 That we must giue an account for euery idle word. And thus we shall be prepared to speake. Now *The matter of our speech* concernes *either Persons, or Things. The persons*
1 *Almighty God* and his workes.
2 Our neighbour, and what concernes

Sect. 8. The matter of speech.

concernes him.

3 Our owne persons and occasions.

In our speech concerning our blessed God, wee are to observe these Rules:

Sect. 9. *How to speake of God.*

1 That we take not the names of Gods Maiesty in our mouthes, but vpon most serious and waighty occasions. *Exod.* 20.

2 That in the occasion we finde our hearts liuely affected with a true knowledge and holy reuerence of God, before whom wee speake, and before wee vse his great and fearfull name, least otherwise, though the cause be waighty, yet we take it in vaine.

3 That wee finde our selues comforted and established in our faith, by taking of this great and glorious name, as beeing hereby drawne neerer vnto *God*, and setled more constantly in our loue to his Maiesty. To this end vse not the name of God without some addition of his attributes, as the Liuing Lord, the

Glorious God, My God, &c. *Ephes.* 1.3.

4 Yea, that it may appeare that wee haue not onely knowledge of the Deity, but also experience of his nature and properties, we are to giue him such attributes as concerne the occasion wherof we speake. *Gen.* 43. *Rom.* 16. 1. *Cor.* 16. *&c.*

5 Take we heed that the name of God become not ordinary, and for custome.

6 Publish we the works of God not onely for the present, but to posterity. *Exod.* 14. 26.

Sect. 4. *How to speake of our neighbour.*

Concerning our neighbour, our speech may be either good, or euill.

If wee are to speake good of our neighbour, then we must doe it:

1 *Cheerfully*, and vpon euery fit occasion. *Luk.* 5. 29.

2 *Wisely*, rather in his absence then in his presence.

3 *Indifferently*, as well if he bee our foe as friend.

4 *Constantly*, maintaining the same testimony without any corrupti-

ruption or gain-saying.

5 *Truly*, that wee giue him no more nor leſſe then his due.

6 *Charitably*, if the matter bee doubtfull, rather with the better. *1.Cor.13.7.*

7 *Preſerue we his good name*, by anſwering for him in a caſe of ſlander. *1.Sam.20.32.*

8 If he *be fallen, raiſe wee him vp with the ſpirit of meeknesſe, Gal.6.1*

Sect. 15. What heere to be auoyded.

Here are to be auoided theſe extreames.

Firſt, *thoſe that are in deſect*: As

1 Deprauing of the actions of our brethren from the intent. *Iob. 1.9.11.* as if we knew their hearts.

2 Extenuating of them in the meaſure.

3 Miſtaking them in the quality, which is the common practiſe of the world, to call good euill, and euill good. *Eſa.5.19.*

4 Out-facing and bearing men downe in their ſincerity, and if it were poſſible, to driue them from the ſame. *Iob.4.8.11* &c.

5 Miſ-iudging of it, by the out-

ward euent. *Iob.* 27.

6 Conuincing thereof by falſe witneſſe and periury. 1. *Reg.* 20. &c.

7 Diſgracing ſpirituall gifts for want of natures complement. 1. *Sam.* 1. 14.

Secondly, *We muſt here take heed of the other extreame in exceſſe:* As

1 Commending them to their faces.

2 Aſcribing that vnto them which is not theirs. *Act.* 12.

3 Yeelding more vnto them indeed then is theirs.

4 Daubing vp their ſinnes with vntempered morter. *Ezek.* 13. as preſumption of Gods mercie, or ſuch like.

5 Crying peace, peace, and putting farre off the euill day. *Ier.* 6.

6 Approuing them for the gifts of nature, though they bee not ſanctified. *Pro.* 31. 30.

7 Flattring them, as if what they had came by their owne induſtry.

8 Saying as they ſay, be it true or falſe. *Mich.* 2. 11.

And thus is our ſpeech to be ordered when we will ſpeake good of our Neighbour.

If we haue occaſion to ſpeake the contrary of him, let vs conſider theſe bounds:

Firſt, wee muſt not ſpeake what we certainly know not, but haue by reports, ſurmiſes, &c.

We may ſpeake that to himſelfe which we muſt not ſpeake of him to another. *Math.* 18. 15.

Secondly, wee muſt not ſpeake all what wee know, vnleſſe wee haue an *eſpeciall calling hereunto.*

And that is,

1 When the Magiſtrate requires it.

2 When his caſe by admoniſhment needs it.

3 When danger to others thereby is preuented, as in caſe of murther, treaſon, &c. 2. *King.* 6. 8. *Gen.* 37. 2. *Eſt.* 2.

Hence it followeth,

Firſt, that auricular confeſſion is abominable, which bindeth to the concealement of ſuch wickednes.

Secondly, that it is sinne to discouer where wee are bound to conceale.

As in cases hereafter laid downe.

Thirdly, *We must not speake that of our neighbour which we know, and is necessary to be knowne to all persons*; as neither,

To the weake, lest they stumble at it; nor to the wicked, lest they insult in the infirmities of others. *Gen.*8. 2 *Sam.*1.

Fourthly, *Some may speake that euill of their brethren which is not lawfull for others*, As the Magistrate, or Minister in reprouing of sinne, may abase the persons with names sorting with their sins, *Gal.* 4.1. *Matth.*3. which priuate men may not do.

5 *If it be thought fit to mention the euil which we know by any mã*: here

1 It must be done onely in a generall manner, the person and all circumstances which will descrie the person concealed. 1. *Cor.*6.11. 2. *Sam.*12.1.

2 We must speake of his sinne not

not with delight or contentment, but with griefe. *Psalm.* 119.

3 Vnleſſe we perceiue obſtinacy, and ſcorning of the meanes, then we are in an Ironicall manner to leaue them to their owne luſts. 1. *Reg.* 22. *Eccl.* 11.7.

6 *The party alſo in ſome caſes may be diſcouered, but yet with a double reſpect:*

Firſt, if his ſinne be of infirmity, here we may in ſome ſort *conceale the ſinne*: As

1 That it might bee miſtaken, in regard of the perſon, *Acles* 3. 17.

2 That the fact may bee miſreported, and falſely conceiued, &c.

If we ſee the party aſhamed, and caſt downe for his ſin, here we are bound much more to couer it, And that

1 *From God* by hearty prayer, that it may be forgiuen, *Acles* 7. *Matth.* 27.

Secondly, *from our ſelues*: and that

1 By not taking notice of it willingly.

2 Not

2 Not beleeuing it.

3 Interpreting it to the beſt.

4 Forgiuing it, if it be apparent.

3 *We muſt alſo hide the ſinne from the ſinner.* And that

Firſt, if we ſee him vnfit to bee reproued for the preſent, 1. *Sam.* 25.

Secondly, if wee ſee him ſufficiently checked already by his cõſcience, then we muſt alſo hide his ſinne from him. *And that*

1 By oppoſing his contrary intent, *Act.* 3. 17. *Rom.* 10, 2.

2 Comforting him, with his former courſe of holineſſe.

3 From the occaſion, that it was in his heate, or prouoked thereto in his defence.

4 From the quality, that it was in ignorance, not wilfulneſſe, infirmity, not preſumption.

5 From Gods mercy, which is aboue all his ſinne. *Rom.* 5. 20.

6 Age, that it was done in his youth, *Pſal.* 25. 7.

7 The time of life, that yet there is hope to recouer. *Pſal.* 95. 2. *Tim.* 2. 25.

2.25. & that it was but the first in that kinde.

8 From the examples of the Saints, the best of whom haue had their slips. *Iam.*3.2. *Psal.*19.

9 From his person, opposing other good parts to counteruaile that euill. 1. *King.*15.5.

Thus may we hide the sinne from the sinner, and thus also may we hide his sinne from the world.

If the sinne bee grieuous, and cannot bee excused, yet here wee must moderate our speech.

1 And prepare mercy for the party.

2 Acknowledge wee it might haue been our case, if God should haue left vs, and so may be. *Gal.* 6.1.

3 Intimating his sorrow and detestation of the fact, as the truth shall be, 2. *Cor.*2.6.7.

4 Recounting circumstances that induced thereunto, though not to excuse altogether, yet to diminish the same, or at least to make known the

the deceitfulneſſe of ſinne.

5 Labour his outward releaſe from the hope of the time to come.

6 Howſoeuer; commend his caſe to the Church in prayer, and alſo in thy priuate vnto God.

If the fact be ſuch as muſt needes be puniſhed, yet here we are:

1 To lay it ſoundly to the conſcience of the offender, to bring him to repentance, that ſo the ſin may be killed in him. 1. *Cor.* 5. 5.

2 To raiſe him vp with the ſweet comforts of the Goſpel, that ſo though his body ſmart for it, yet his ſoule may be ſaued. 1. *Iohn* 1. 9. 1. *Cor.* 5.

Thus are we to ſpeake concerning our neighbour.

Now *concerning our ſelues*, there are *theſe rules*:

Sect. 13. *How to ſpeake of our ſelues. and* 1 *In praiſe,*

1 We muſt neither praiſe nor diſpraiſe our ſelues, but leaue it to another. *Prou.* 27. 2.

2 In ſome caſes we may & muſt ſtand vpon our own approbation. As

1 When

1 When we make profession of our faith. 1. *Pet.* 3.

2 In thankfulnesse we acknowledge Gods graces in vs. 1. *Cor.* 14. 18.

3 Wee must defend our innocency. 2. *Cor.* 11. 12. and

4 Iustifie also our calling against the slanders of our aduersaries to the stopping of their mouths.

5 Hereby we may comfort our selues in troubles. Psal. 35. 13. 12.

6 And propose our selues examples vnto others. 1. *Cor.* 11. 1. 14.

Here these caueats are to be obserued.

1 That this bee done sincerely as well acknowledging our infirmities, as the graces of God in vs. 1. *Tim.* 1. 2. *Cor.* 11.

2 That in doing hereof we rather, if it may be, take occasion to speake in another mans person. 2. *Cor.* 12. 1. 2.

3 That wee boast not of that which is not in vs. 2. *Cor.* 11.

4 Wee must not speake of the good we haue, as if it were from our

our selues. 1. Cor. 15. 10.

5 Our speech must rather tend to the defect, then to the excesse.

6 Wee must do it soberly and sparingly, rather shewing that we are compelled thereunto then of our owne accord. 2. Cor. 11.

7 We must here especially regard how we are made manifest to the conscience of the Saints. 2. Cor. 5. 9. 10.

8 And lastly wee must herein especially aime at Gods glory. 1. Cor. 10. 31.

Thus may we speake good of our selues.

How to speake in dispraise of our selues.

3 We are also bound to speake euill of our selues, in these cases,

1 We must confesse our sinne vnto man, in that hereby we may cleare others, and giue glory to God. Iof. 7.

2 Hereby also we ease our own soules. Psal. 32. 45. Iam. 5.

3 Wee magnifie the mercies of God in recounting how vnworthy we are. 1. Tim. 1.

4 We stay vp others that haue bene

beene ouertaken with the same tentations, &c. 2. Cor. 11.

But here obserue these cautions.

1 We are not bound to accuse our selues to the betraying of our innocency, or the truth of God, or his children. *Math.* 17.

2 Wee may not open our infirmitie to the disgrace of our calling, or offence of others.

3 Wee must take heede of hypocrisie, as if by acknowledging our vilenesse, wee would be counted conuerts, as *Esebolius* did:

4 That we labour to hide what we haue laid open, by casting our burthen vpon Iesus Christ. 1. *Tim.* 1.

Thus may we speake of the euill that is in vs. And thus much concerning the persons of whom we must speake.

Concerning things to be spoken, obserue, *Sect.* 14. *Of things to be spoken.*

1 That we cannot speake of all, because we know but in part, and thereof it is vanitie to presume thus. 1. Cor. 13.

2 That

2 That we may not ſpeake of al we know: *Becauſe*,

1 Some things are knowne to vs which are neither fit to bedone nor ſpoken, as the vaine thoughts of our owne hearts. 2.Cor.12.

2 Some things *are lawfull to bee done*, which it is not lawfull to ſpeake of, as the ſecrets and neceſſitie of nature. *Iudg.*3.24.

3 Some things are *lawfull*, *but not fit to be ſpoken*: ſuch as either exceed the capacities of thoſe to whom we ſpeake, or are not ſutable to them. 2.Cor.12. *Hebrew.*5. 11.1.Cor.14.

How to ſpeake of what wee know.

3 We muſt ſpeake *what we know* but *with theſe conditions*:

1 That wee keepe our ſelues within the compaſſe of our callings.

2 That we ſpeake from the holy purpoſe of the heart.

3 That wee labour herein the glory of God. 1.Cor.10.31.

4 And alſo the good of our neighbour. *Epheſ.*4.29.

5 Yea our owne increaſe both in

in knowledge and holines. 1.Cor. 14 26. 40.

6. Obſerving the fitnes of time, place, perſons, &c.

Thus may we ſpeake of ſuch things as do occurre. And thus farre concerning the matter of our ſpeech.

Touching the manner therof.

Sect.15. *The maner of ſpeech, & 1 It muſt be gratious.*

Firſt, Our ſpeech in generall muſt bee *gratious*, which is, when the graces of God imprinted in the heart, are truely pictured in the tongue. Col. 4.6.

Hence it followeth.

1 That all rotten and vngratious ſpeech is diſclaimed.

2 No vice muſt bee ſpoken of, but with diſlike. *Reuel.* 2.

3 No gratious ſpeech, but from a gratious heart.

Secondly, Speech is then gratious, when it is ſeaſoned with wiſedome *Act.* 2. 4

And this is when our ſpeech is applyed:

1 Fitly to times, places, perſons circumſtances. *Prou.* 19. 11. *Pro.* 10. 31. *Eſay.* 50. 5.

2 When

2 When it profits most to the good of mens soules.

3 When it turns not to the hurt of the speaker. 2. *Tim.* 2. 16.

4 When it proceeds from a wise and vnderstanding heart. *Eccles.* 12. 11.

Hence is disclaimed,

1 All foolish talke, wanting reason and conscience. *Eph.* 5.

2 All carnall counsell of worldlings, whatsoeuer shew of wisdom it hath in it. 1. *Sam.* 17.

3 All vnseasonable and vndiscreet communication.

4 All mysticall, or curious conference, &c. 1. *Tim.* 6. 20.

Sect. 16. 2 *Our speech must be true.*

A second holy property of speech is:

1 *Truth and fidelitie.* Ephes. 4 25. And it is discerned;

1 When wee know what wee speake vpon a sure ground.

2 We speake as the thing is, the whole truth, and no more.

3 And as himselfe thinketh, plainly thereof, not out of others conceit.

4 And also to the minde and pur-

purpose of him that asketh.

5 And that to haue the trueth boulted out, not obscured.

6 When wee stand to that wee haue spoken and promised, which that we may doe,

Here consider diuers euidences and bonds of truth,

As

Sect. 17. *Of the bonds of truth.* 1 *Euidences*

First, A *simple assertion*, which is either,

1 A *simple affirmation*, *Yea, Yea.* Math. 5.

2 Or, *a bare negation*, *Nay, Nay*

Here obserue

1 That in a doubtfull case wee must adde vnto our affirmations (these qualifications: (*As I thinke, As I take it,*) because wordes thus spoken, if they proue true, they shew the modesty of the speaker: If false, yet they saue his credite, as shewing that there is not a purpose to deceiue, but onely that we were deceiued.

How to affirme in doubtfull cases.

2 Another euidence of Truth, is an *assseueration*, wereby we doe vehemently deny or affirme a thing

thing; as, *In very truth, Without all doubt, &c.* Here note,

1 That this is not to be vsed but in waighty and vrgent occasions.

2 When there is a gaine-saying of what we affirme. Christ saith, *Auuen, Amen.*

3 When we are to conuince incredulous and obstinate persons. *Rom.* 9.1. And thus farre of the Euidences of Truth.

Sect. 18. *Of promise.*

A first bond of truth is, *a promise.*

Here obserue;

1 *What promises we must make.*

2 *How they are to be kept,* and how they binde.

The promises we are to make to men, must be such as,

1 Are agreeable to the word.

2 Be conditionall, asking God leaue. *Iam.* 4.15.

3 Bee of such things, as are in our ability to performe.

4 Such as may benefit the party to whom we make promise.

5 And also may stand with conscience and credit to performe.

And

And thus they bind with these bonds.

1 They binde according to the will and pleasure of him to whom it is made. *Psal.* 15. though it bee to our owne hinderance.

How promises binde.

2 Yet so, if by necessary casualty we are disinabled to performance, the party to whom the promise is made, in conscience is to giue some relaxation. *Mat.* 18.

3 To this end we are bound to craue reliefe, and vse holy wisedome, and submission thereto. *Prou.* 6. 1. 2.

A second bond of truth, is an *Oath.*

2. *Bonde.*

Here obserue,

Sect. 19. *An Oath.*

1 *The lawfulnesse thereof;*

1 *The lawfulnesse.*

1 Because God hath commanded it. *Esay* 45. 23.

2 It is a speciall part of his worship. *Esay* 19. 18.

3 The Saints haue practised it holily. *Gen.* 31. 53.

4 It hath procured much good and beene accepted of GOD. 1. *Chron.* 15.

3 *Consider*

3 The matter.

3 *Consider wee the matter of an oath.*

1 It must not onely be true, but so knowne to vs. *Ier.4.2.*

2 It must bee honest that wee sweare to.

3 It must bee a truth of great importance.

4 The manner.

4 *Obserue wee the manner of an oath,* as

1 It must be made in the onely name of God.

1 By inuocation of his name, to witnesse the truth of what wee sweare.

2 And to blesse vs therein.

2 By imprecation against our selues, wherby we bind our selues if we deceiue, to the vengeance of God.

3 It must be done, not rashly, but with great aduisement.

4 And also with great reuerence and feeling, not without prayer vnto God to guide the heart. *Eccles.9.2.*

Fourthly, *The true and lawfull swearer is, indeede*

1 The

1 *The regenerate man, who hath right in this seruice, and knowes how to vse it aright. Rom.* 2. and none other.

2 And he must also haue a particular calling to this seruice.

3 Here learne, that though the party in regard of his generall calling might not sweare, yet his oath being made, is lawfull, if hee haue a ciuill calling thereto, and may be take, howsoeuer the swearer herein be not iustified.

5 He that may sweare

6 The right vse & end of an oath is:

6 The ende and causes of an oath.

1 To end controuersies between man and man, and free those that are wrongfully accused.

2 To cleare our innocency before men. *Heb.*6.16.

3 To prouide for the infirmities of men. 1. *Sam.*12.5. *Gen.*31.53.

4 To witnesse a truth vnto men And to

5 Binde our selues more constantly to the seruice of God. *Neh.* 10.1. *Chron.*15.23.

6 Before whom we must sweare

Sixtly, *Consider we the parties* before whom we may sweare, which are;

1 The Magistrate, who may lawfully exact an oath.

2 To a priuate man we may also sweare to bind contracts.

3 The Master may require an oath of the seruant. *Genesis* 24. and so the father of the sonne, the husband of the wife, &c. one friend of another.

7 *When*

Seuenth, *Obserue we the time of an oath*, which is:

1 In a case of necessitie, when witnesse faile, or words will not be taken.

Hence it followeth:

8 *How an oath binds.*

1 That we need not sweare when the partie to whom we sweare, is not willing to accept it.

2 And neither also, if the matter may bee cleared by any other lawfull meanes.

Eightly, *Learne we how an oath binds.*

1 If it be imposed by him, that may lawfully giue it.

2 If it be made of things lawfull.

3 If it tend to our owne and neighbours good.

4 When

4 When Gods glory alſo is preſerued thereby.

9 *Wiſely conſider we the abuſes of an oath, which are:* 9 *The abuſes of an oth*

1 Vſurping ſuch attributes as onely belong to God, *as:* As I liue &c.

2 Swearing by Images, trifles, Saints, nullities, &c. *Zep.* 1. 5.

3 Swearing ordinarily, in common ſpeech, or vpon heate in gaming, &c. *Ier.* 5. 7. *Mat.* 5.

4 Raſh ſwearing, when we know not the cauſe, or haue no calling thereto, or aduiſe not wiſely in the action.

5 Murthering of oathes, when wee ſay cods for God, ſecke for faith, ſwounds for wounds, &c. whote hoping to eſcape the imputation of ſwearing, we are more guiltie thereof.

6 Outragious and blaſphemous ſweuring, the badge of ruffians, & rake-hels.

7 Curſed ſwearing, with feareſull imprecations againſt our ſelues and others. *Mat.* 26. *Peter.*

8 Wicked ſwearing, when wee bind our ſelues by oathes to miſchiefe. *Act.*23.

9 Falſe ſwearing, when wee ſweare to that ignorantly, which proues falſe.

10 Periurie when wee know a thing to be falſe, & yet wil ſweare to it: of ſet purpoſe to do miſchief *Zach.*5.4.

11 Swearing for hire to any purpoſes. *Act.*6.

12 When we ſweare to impoſſibilities, as when the Prieſt is ſworne by the Biſhop to the vow of continencie, &c.

Conſider wee the danger and puniſhment of vnlawful ſpeaking as that hereby,

1 We lie open to Gods curſe.

2 Expoſe our ſelues to periury.

3 Shall not be credited neither for word, nor oath.

4 Make the land mourne vnder this burthen. *Ier* 23.

5 Shall finde our ſelues diſenabled, to take the name of God holily and conſcionably.

Generally

Generally here is condemned:
Firſt, al kind of lying, vpon what pretence ſoeuer: Now a lie is then made,

1 When we ſpeake falſly.

2 And are willing ſo to doe. 2. *King.* 5.

3 Purpoſe to deceiue thereby, *Act.* 5.

Sect. 21. *Of flattery.*

Hence it followeth, that all

1 Falſe ſpeaking of ignorance, is no lie.

Secondly, Here is condemned all *ſmoothing and diſſembling* of a matter, with purpoſe to deceiue. Either

1 By extenuating of it.

2 By excuſing the fact.

3 By vſing pretexts and ſhifts to auoyd it.

4 By mentall reſeruation & ſuch like Ieſuitical, & Atheiſtical tricks

Thirdly, *Alſo, all concealing of truth*, when we are bound to ſpeak is here forbidden.

4 All ambiguous and doubtfull ſpeeches.

Sect. 22. *Concealing of truth.*

5 To ſpeake vntruthes, though

not with purpose to deceiue.

6 All promise-breaking, when the promise is lawfully made.

A third bond of truth, is imprecation, that is a binding of our selues to the performance of truth by imposing on our selues, for default the curse of the Law. *Neh.*10 29.1. *Sam.*25. This now is abrogated because we are not vnder the curse, onely comparatiuely wee may rather wish our selues accursed then God may be dishonored. *Rom* 9. Wee may confesse we haue deserued the curse that so we may flie to Christ: 3. In stead of the curse we should rather binde our selues by the sweete and sure promises and by our interest therein, as better fitting our condition vnder grace.

And thus farre concerning the second grace of speech, which is truth.

*Sect.*23. *The third grace of speech.*

A third grace of holy speech is *Reuerence*. And this is in regard, either of

First God, of whose name and title,

titles wee muſt ſo ſpeake that wee both,

1 Shew reuerence our ſelues, and.

2 Mooue reuerence in others *Deut.*28.58.

And this we ſhall doe:

1 If we know God a right.

2 And feare him as our father: *Malach.*1.

3 Behold him in his iudgments vpon the wicked. *Pſal.*119.120.

4 Thinke often and meditate vpon him.

Secondly, we muſt vſe reuerence in ſpeech in *regard of man*, and that either generally, as hee beares Gods image. So we muſt,

1 *Giue holy names vnto our children*: But here with ſobriety, not the names of God, as Ieſuits, &c. but ſuch as, *Michael.*

1 May ſhew our thankfulneſſe to God *Gen.*41.

2 May ſhew our true humiliation vnder his corrections. *Ruth.*1.

3 May put vs in mind of his promiſe. *Iſrael. Ge.*32.

Reuerence, and that
1. *In reſpect of God.*

2. *Of man.*

Sect. 24. *To giue holy names to to our children.*

4 May remember vs, of our own frailty, and wretchednesse, *Adam Gen.* 33.

5 May intimate our true estate and condition in this life. *Est.* 2. 5.

6 May encourage vs to the hope of the life to come.

7 May minister comfort in our troubles, and such like.

2 We must not name professors by the names of prophane men.

3 We may change names vpon iust occasion, as when any are conuerted frō Gentilisme to Christianitie, and so baptized, &c. but

1 Not not to deceiue withall, neither

2 To deny Christ in the time of trouble.

Sect. 25. Reuerence to our superiour.

2 We are to vse *reuerence in more particular manner vnto man, as he is our superior* either in *calling* or *gifts* 1. *Cor.* 12. 13. prouided,

1 That we giue him not the titles of God, as *Iehoua*, &c.

2 Giue him the titles of his office, though he bee euill. Acts 26. 25.

3 And

3 And yet here ſo carrie our ſelues, as that we may humble him in the performance thereof.

Therefore here is forbidden.

Here forbidden.

1 *All manner of blaſphemy*, which is either, Firſt by detracting ought from God. 1. *Blaſphemie.*

2 Or aſcribing to him that which beſeemeth him not.

3 Vſing his great and fearefull names in our fumes and rage.

4 Inuocating him alſo in ſlight and cuſtomary matters.

5 Vſing the names of God to ſorcery, witch-craft. 2. *All abuſe of Scripture*

2 *All abuſe of Scripture*: And this is either,

1 When we haue no calling to vſe it. 1. *Cor.* 14. 34.

2 We ſpeak of the things of God in a prophane and carnall maner. 1. *Cor.* 2.

3 When wee make ieſts thereof.

4 When wee keepe backe any of Gods counſell, and clip the word of God. *Math.* 4. *Act.* 20.

5 When we vſe it to ſorcery.

2. *Abuse of our selues.*

6 And when we reason and cauill about the truth thereof.

3 *All abuse of our selues or others:* Either,

1 By reuilings and barbarous speeches. 1. *Sam.* 16. dead dogge.

2 Cursing or banning. *Colos.* 3.8.

3 Scoffing and scorning each other. *Psal.* 1. 2. *King.* 2. especially for our profession and religion.

4 Not vsing titles of honour, &c. *Gen.* 39. He hath brought in

5 Not calling by their names, but rather by such attributes as may tend to disgrace. *Gen.* 39.14. Hebrew seruant. 1. *Sa.* 25.10. The sonne of *Ishay*, &c. as by country, base parentage, &c.

6 Currish & dogged speech, &c. *And thus farre of the third grace of speech, which is reuerence.*

Sect. 26. *A fourth grace of speech Sobrietie, and Modestie.*

A fourth grace of speech is sobrietie, modesty, or meeknes. And this is seene.

1 In praising others, and that rather behind their backes then before their faces.

2 In

2 In prayſing and diſprayſing our ſelues, as before.

3 In ſpeakeing of things ſecret which may moue bluſhing, fairly. *Gen.*4.11.1.*Sam.*24.4.

4 Conferring with inferiors tenderly and humbly.

5 Saluting kindly and reuerently. And that,

1 By name. *Rom.*16.

2 By profeſſion. *Rom.*16.3.

3 Calling or office.

4 By the way of bleſſing. *Rom.* 16.24.

5 Praying for the bleſſing of God vpon them.

Here obſerue,

1 That it is lawfull for children to inuocate the bleſſing of their parents. *Gen.*27. *Gen.*48.

2 That wee may ſalute generally though the perſon bee euil, ſo farre as wee may conuerſe with him, giuing the titles of his profeſſion, calling, &c. *Ge.*34. *Act.*26.

3 That we auoide ſuch bleſſing and charitable ſpeeches (as we account them) when the cauſe is not

And where in.

*Sect.*27. *Of ſaluatiõs*

nor necessary, as in neesing, &c.

Popish blessing to bee moderated.

4 Whereas it is common with the Popish and ignorant to inuocate the name of God ouer their cattle so often as they speak thereof, this is to bee *moderated and refrained. And that*

1 Because the ground thereof was sorcery.

2 They vse it more often for their cattle then themselues.

3 It maintaines that Popish customary abusing of such holy names.

4 It shewes our infidelity, for if we were perswaded that God hath receiued vs into grace, then surely also all ours; and therfore what neede such often inuocations?

Sect. 28. Of soft answering.

This meeknes of speech is seen *in soft answering.* Prouerbes 15.25. And that,

Secondly, not a foole according to his foolishnesse. *Prouerbes* 26.3.

Thirdly, in a iust defence of our selues. 1. *Sam.* 1. 15. *Anna.*

Fourthly, commending our cause

to

to God. *Pſal.26.*

Secondly, this grace of ſpeech is eſpecially ſeene in *reprouing of ſin.* Here obſerue theſe Rules. *Sect. 28. Of reproofe of ſinne.*

1 We muſt try all other gentle meanes before we reproue.

1 We muſt performe it generally, that ſo the party may willingly acknowledge the particular. 2. *Sam.12.*

3 Wee muſt doe it in a parable.

4 By way of exhortation, inſinuating an oblique reproofe. 1. *Tim.5.1.*

5 Wrapping vp the reproofe in ſome ſweet proteſtations of loue and griefe. *Gal.5.9. Rom.9.*

6 Yeelding vnto them their due, that ſo they may acknowledge their wants, *Act.25.* reprouing in the perſon of another.

6 Ioyning our ſelues with them, and in our own perſon reprouing their ſinne. 1. *Corinth.4. 6. Geneſ.* 43.

7 By preuention; as, *Though Iſrael play the Harlot, yet let not Iudah ſinne, Hoſ.4.15.*

8 Wiſhing

8 Wishing that such things bee not found among them. 2. *Cor.* 12.20.

9 Speaking to them as considering our selues. *Gal.*6. 1. That we are in danger of the same tentations.

10 Framing the reproofe out of the word, that the party may see himselfe rather reproued of God then of vs.

11 Adioyning to our reproofe holy example of our conscience in the thing which we reproue in another. And

12 Commending the reproofe to the blessing of God.

Sect.30. *A fit grace of speech is cheerfulnes and ioy. It conditions.*

And thus farre of the fourth grace of speech, which is meeknes & modesty.

A fifth grace of speech is cheerfulnes and ioy, when we vse delightfull speech for recreation. *Eccles.* 3. 4.

Here is to be obserued:

1 That is must be seasoned with Gods feare. *Eccles.*2.2.

2 It must bee with compassion for those that are in affliction. *Amos.*6.6.

3 It

3 It must be sparing and moderate. 2. *Tim.* 3.

4 It most not be mixt with sin. *Heb.* 11. 25.

5 It must tend to edification. 1. *Cor.* 10.

6 It must bee sutable to the time.

7 It must also bee fitted to the place, which is either the boord or bed.

How fitted to the boord

For the boord obserue,

1 *The intent,* the which is to hinder other idle and prophane talke.

2 To season the company with better.

3 To preuent gluttony.

4 A desire to catch spiritually.

5 To sanctifie the creatures.

2 *Consider the matter of Table-talke.* Which,

1 Especially must bee of religion. *Luk.* 11. 35.

2 That which is incident hereunto, As

1 Of our vnion with God: As the meate is made one substance with

with vs; so we after an vnspeakeable manner are made one with God.

2 Of our liberty in Christ, that all is ours, and that we may safely and freely partake thereof.

3 Of our miserable condition; for were wee not sinfull, we need not eate, nor finde such loathsomnesse, or want of content thereby.

4 Of our estate in glory, where this *Manna* shall cease.

3 Of sobriety, and such examples.

4 Gods speciall prouidence and bounty in making a dead creature meanes to preserue life. *Ioel.* 2.26. *Haggai.* 1.6.

5 Contentation in our estate, with praier for other that haue fulnesse or want. 1. *Tim.* 6.

6 Death, how that we shall be wormes meate.

7 Of the heauenly food, *Ioh.* 4.

8 Misery of the poore, which want in our fulnesse.

9 Of our life by faith, because both these vnlikely doe nourish, and we weake, vnthankfull, riotous, are nourished.

10 Change of things and states, but within our bounds. *Iob.1.*

11 The punishment of sin, the case of *Dives.&c. Luk.16.*

For the bed; let these bee the rules of holy mirth.

How for bed.

1 Wee must conferre of the graue. *Act.7.*

2 Of the occasions passed in the day. *Cant.3.1.*

3 Of the security of the Church. *2. Cant.*

4 And watchfulnesse in the night. *3. Cant.*

5 Of the ignorance of the land. And

6 The continuall night in hell.

7 Of the Resurrection.

8 Of worldly occasions, so farre as to humble vs.

9 In our comforts of our sweete fellowship with Christ.

10 Generally, not to *prouoke*, but to

to mortifie the flesh. *Gal.* 5. 13.

Here to bee auoyded.

Here is to be auoided generally,

1 All offence to the weake.

2 All occasion to the wicked.

As in

1 *Iesting with it bounds.*

First, *Iesting*, which is a quipping of some to delight others, wherein a man had rather loose his friend, then his iest: offend God, rather then not please man.

This is vtterly vnlawfull, vnlesse,

1 The matter be indifferent.

2 The measure modest.

3 The season conuenient.

4 Offence removed.

5 Our selues and others benefited.

6 We thereby, when other reproofes will not preuaile, in an holy maner do deride and scorne sinners. 1. *Reg.* 19. *Eccles.* 11. giuing them vp to their own councels.

2 *Laughter*

Secondly, laughter, which though in it selfe it be not simply vnlawfull, yet it is moderately to be be vsed, and seldome; but sor-

row

row more often, and more plentifully. *Eccles.*7.4.5.

The sixth grace of speech is, *Care of our neighbours good name. Pro.*22.

*Sect.*31. *A sixt grace of speech, care of our neighbours good name. 1 How performed. 2 What annoyded.*

This is performed as before, and farther,

1 By being not suspicious in vnlikely, or vncertaine occasions. *Ier.*40.

2 By priuate reproouing him.

4 Publiquely answering for him if he be slandered.

Here is to be auoided,

1 Secret whispering abrode of what we suspect or know, behind his backe. *Psal.*50.20.

2 Adding to, or changing the thing said or done. *Mat.*26.60.61.

3 Open traducing and reuiling to his face. 2. *Sam.*16.

4 Telling that was neuer done. *Ier.*37.13.

5 Colouring their reports with pretences of griefe or necessity, or publicke profit, inioyning secresie by the party to whom hee telles it, &c.

6 Rash

6 Rash censuring, before euident knowledge.

Therefore here we are,

1 To interrupt such talke.

2 To giue no heed to it.

3 Not to beleeue it.

4 To reproue it.

Sect. 32. *The seuenth grace of speech: slownesse & briefnes.*

The seuenth and last grace of speech is *Slownesse and Briefenesse.*

Slowneſſe is seene either in

First, prouoking; or

Secondly, answering.

Herein obserue:

1 That it is better to bee prouoked to speech, then prouoke; especially if wee bee inferiour.

2 Not to take a Tale out of ones mouth; but to heare it throughly.

3 To consider whether it be to be answered, or no.

4 To ponder on it before wee answere, what answere is to bee made thereto.

5 To answere to the poynts, omitting partiall respects.

6 To cut off idle interruptions, and vaine cauils.

7 Not

7 Not to powre out all our mindes at once, but to keepe somewhat till afterwards, *Prou.* 29.

Here is to bee auoyded.

1 Pride to heare a mans selfe speake.

2 The fruit thereof, namely:
First, Obscurity.
Secondly, Affectation.

2 We must auoid tempting speeches, whereby wee may sift and vndermine others.

4 As also, that spirit of contradiction, whereby thwarting others and contradicting euery man, Heresie and Atheisme is bred and maintained.

5 We must also refraine bitternesse, and captious taking vp of our brother, a fault incident to briefenesse of speech.

6 As also, wee must beware of sottishnes and inconsequence of speech, while happily we thinke to shewe our skill in brevity.

Hitherto appertaine,

1 Restraining of our passion, by in-

interrupting our selues, if by course of speech wee grow into an heate.

2 Correcting our selues by silence wherein we haue miſ-said.

3 Contracting our matter into the briefeſt forme of words.

4 Diſpoſing it methodically to the beſt capacity of the hearer.

An eighth grace of ſpeech is Wiſedome.

1 That we miniſter a word *in due ſeaſon, Iſa.* 50. As, comfort to whom comfort belongs, and when he is fit for comfort, being throughly humbled; and ſo reproofe.

2 That we ſubmit ſubordination to the beſt ends.

3 That we affect not words, but labour to expreſſe our matter in the feweſt and plaineſt.

4 And alſo neglect not to aſcribe what in ciuility belongs to each: And

5 In charity aſcribe for religion what is outwardly apparent, leauing the heart to God.

6 Not iudging peremptorily of any,

any, though his estate bee outwardly desperate.

7 Neither discouering our owne good or euill, but when, as before, we heare a calling

Generall Rules to be obserued herein.

Rules herein.

1 That what is here spoken of Speech, is to be vnderstood also of Writing, in which all these graces are to be practiled, and vices to be auoyded.

2 That in all kinde of speech, as well Latine as English, &c. exemplary, as wherein though the phrases of other tongues may leade vs to prophanesses, yet we must auoyd them. As in *Grummer, Would God I did, &c.*

Hitherto of speech.

Now because wee cannot speake well, vnlesse wee know also how to hold our peace, wee are therefore, in the second place, to consider of silence.

Sect. 3. *Of silence, and the right vse thereof.*

Here obserue,

1 That the Rule of silence must be *Gods word.*

2 Matter of silence, concernes *God,*

God, our *Neighbour*, our *Selues*,

3 Persons, before whom.

4 The end, wich is, Gods glory, ours & others good.

Things to be conceald And first, wherein silence is to be vsed.

Things concerning *God*, are:

1 Concerning God.

1 His secrets which wee know not, and therefore are to admire them in silence. *Deut.* 29.29.

2 His strange and extraordinary workes, which wee may not speake boldly of, but rather in silence wonder at. *Iob.* 36. 37. *Leuit.* 10.3.

3 We are to conceale the mercy of from God obstinate sinners.

4 We are to conceale his iudgements from humbled sinners.

5 We are to be silent at his corrections. *Psal.* 39. hereby shewing our submission to his will.

6 Wee are to yeeld to the knowne truth, and in silence to glorifie God. *Act.* 11.18.

2 Concerning our selues.

Touching our Neighbour, obserue

1 That we may conceale some truth from him, not being demanded; yea, being question'd we may conceale *either the whole, or part*:

Pro-

Prouided that it doe not.

1 Hinder Gods glory.

2 Or my neighbours good.

Truth in the whole is to be concealed:

1 When the speaking of the least word is hurtfull: as for example, the father and sonne lieth sicke at once, the sonne dieth first, the father asketh whether the sonne be dead or no; if it bee said, No, an vntruth is told; if yea, the fathers life is endangered: therefore silence is best. 2. *Sam.* 12.

2 When the reuealing thereof indangers the life of the innocent; and therefore I am not to reueale my brethren in affliction, nor to be compelled thereto by oath:

3 What to be conceald Aug. lib. ad conser.

Prouided, first, that the authority requiring this bee vnlawfull.

2 The thing I conceale, bee not in it selfe euill; but so mistaken.

3 That in the concealing of it, I preferre not a priuate before a publicke good.

Truth in part is to be concealed; when I speake a part of the truth, but not the whole. 1. *Sam.* 16. 1.

23. *Ier.* 38. 24. *Exod.* 5. *Act.* 23. 6.

Q. When I am demanded, may I answere in part?

Yea so,

1 I purpose not to deceiue.

2 Content the minde of the answerer.

Secondly, I am to conceale the infirmities of my *Neighbour*, vnlesse (as before) we be called of *God* to speake, *Prou.* 17. 14. *Prou.* 19. 11.

3 All vnseemely matters,

4 Such as concerne vs not,

5 And such as are aboue our reach, are to be buried in silence.

3 Ministers must conceale the infirmities of their people, vnlesse they be otherwise vnreclaimable.

4 Magistrates secrets of state, least the enemy know them.

Concerning my selfe. I am,

1 To conceale mine owne secrets. *Iud.* 14. or else, if need be, tell those that are faithfull of silence concerning my selfe.

2 That which thou wouldst haue no man know, tell no man.

As

As for the persons before whom wee must keepe silence: they are

1 The malicious enemies of religion, *Mat.7.6. Mat.27.14. Ps.39.2.*

2 Before Magistrates in open Courts, *Act.24.10.* till we be bidden.

3 In the presence of our elders and betters, *Iob 32.8.*

4 Fooles and prattlers are to bee humbled and convinced with silence, *Pro.26.*

Thus farre concerning the guidance of the tongue.

The sixth and last part of this Girdle of truth containes the fitting and conforming our outward actions to the will of God, which is performed

1 When they proceed from a true ground.

2 And are to be performed true meanes, and a holy manner.

3 When they aime at a right end.

The ground of all good actions is faith in Iesus Christ. Rom.14. Heb.11.6.

1 Assuring vs, that our persons are accepted of God, and so our

4 *Before whom we must keepe silence.*

Sect. 34. *Last part of the Girdle: Conformitie of outward actions.*

actions. *Heb.*11.4.

2 Enabling vs to performe the worke acceptably vnto God in knowledge, wisdome, season. *Psa.*1

3 Comforting vs that the imperfection of the action shall not be laid to our charge. 2. *Cor.* 8.12

4 Applying vnto vs the righteousnesse of Iesus Christ to couer the same. *Psal.*32.

5 Strengthning vs to go forward in well-doing, and so to attaine perfection, and so the iust liueth by faith. *Heb.*10.38.

In the manner of well-doing obserue these notes:

2. *The manner how actions are to be performed.*

1 That we principally performe the actions of the first Table, and then of the second. *Act.*4.19.

2 That our obedience to the second Table be included and deriued from our obedience to the first. *Mat.*22.39. *Eph.*6.1.

3 That in regard of the truth and necessity of well-doing, wee haue equal respect vnto all Gods Commandements, *Psalm.* 119.9. 1. *Tim.*5.21.

4 That

4 That we at all times, and to all times, endeuour the performance thereof. *Gal.6. Eph.6.*

5 That in the action we labour not so much the outward conformity therof, as the inward soundnesse and approbation of the heart. *Math.6 7.*

6 That wee suspect and wisely examine the first motions to weldoing.

7 That wee doe good by good meanes; that is, such as are warranted by the word. &c.

8 That we finde in our selues a will, alwayes to do more then we can doe. *Psa.119.5.*

9 That we see the shortnesse of our well-doing and being humbled therewith, not rest in the present estate, forget that which is behinde, and hasten to that which is before. *Phil.3.12.13.*

10 That when we haue done all we can, *wee acknowledge our selues to be vnprofitable seruants. Luk.17.10*

11 That hereupon we seeke not saluation by our workes, but by

Gods meere mercy in Iesus Christ. *Phil.* 3.

12 That we bee that we seeme to bee.

13 That wee make conscience of the least as well as the greatest.

14 That we prouide things honest before men, as well as in the sight of God.

15 Distrust the goodnes of that worke in which thou hast not a contrary tentation.

16 Especially if thou beest not rowsed with an imputation of hypocrisie.

17 That we measure not the substance of wel-doing by particular actions.

18 That the rule for approbations of our actions be the acceptance of our persons in Christ, not any perfection that is in thē.

19 That in all well doing wee discerne a kind of foolishnesse in regard of the wisedome of the world, and of the flesh.

1 To be abased in our selues.

2 To giue God the glory.

3 To try the ſincerity thereof in regard of the oppoſition of the world. 1. *Cor.* 3. 18.

The end of our actions is,

The end what, 1 Gods glory.

1 That whatſoeuer we do, it be done to Gods glory. 1. *Cor.* 10. 31. and this is performed:

1 In ſanctifying and auſpicating them by prayer & inuocation of the name of God. 1. *Tim.* 4.

2 In returning the ſtrength of them to the worſhip of God, in cauſing our light to ſhine before men. *Math.* 5. 20. *Prou.* 5. 10.

3 In all things, and in euery iſſue of them, giuing thankes to God the father, through Ieſus Chriſt.

4 Being abaſed before the Lord in regard of our vnworthineſſe to doe him any ſeruice, as alſo of the vnworthineſſe of the ſeruice we doe performe.

5 Acknowledging that nothing is due vnto vs but ſhame and confuſion of our faces. *Dan.* 9.

6 Deſiring to be found in *Chriſt*, not hauing our owne righteouſ-

neſſe, which is of the Law, but that which is by the faith of Christ. *Phil.* 3.9.

2 *Edification how accomplished.*

Secondly, we muſt do all things to edification both of our ſelues and others. *Here obſerue*:

1 That the leſſe benefite muſt giue place to the greater.

2 That in all things next to *Gods glory*, our chiefe aime muſt be the ſaluation of the ſoule. 1. *Cor.* 16.

3 That more regard be had of thoſe which are within, then which are without, *Gal.* 6. 10. 1. *Cor.* 6. & yet the good of none neglected.

4 That of thoſe which are within, we haue more reſpect to the weake in caſes of indifferencie. *Rom.* 14. *Rom.* 15. 1.

5 That our conuerſation be anſwerable to our profeſſion. *Epheſ.* 4. 1.

6 That we haue as well ſtrong meat for men, as milke for babes; not ſticking alwayes in the infancie of our profeſſion, but growing vp in Ieſus Chriſt, *Hebr.* 6. 1. *Hebr.* 13.

7 That

7 That we abound in weldoing, and make ſure our Election by good workes. 2. Pet. 1. 8. 9.

8 That wee as well caſt out the hypocrite and ſtumbling-blocke, as hold on the ſound Chriſtian. Ier. 1.

9 We muſt bring forth fruit in due ſeaſon, obſeruing the comelineſſe of time, place, perſons, &c. Pſa. 1. 3.

10 That in actions either doubtfull or deceitful, as we haue cauſe to ſuſpect them.

1 If they grieue the godly.

2 If they giue occaſion of the wicked to reioyce: ſo wee may haue comfort if the conſcience approue, and the Saints allow, though the wicked condemne. &c

This Girdle is put on.

1 By continuall ſetting of our hearts before God, for the ſearching thereof. *How applied.*

2 Trying all our thoughts, words, and actions, by the word.

3 By continuall watching ouer our wayes.

4 By earnest prayer to God.

And it is kept on,

1 By not straining the conscience in the least euill, *Hebr.* 13.18.

2 By cleauing to the testimony thereof, and reioycing especially therein. *2. Cor.* 1.12.

3 By obeying the checkes of conscience,

4 Conuincing the hollownesse and hypocrisie of the world.

5 Labouring and aproouing sincerity in others.

6 Daily fearing our selues, and renuing our couenant with God.

7 Renouncing daily our selues, and flying to Christ. *Phil.* 3.12.13.

Benefite of this part of the Girdle.

The vse of this Girdle is:

1 Wee are ready prest to doe Gods will. *Reu.* 1.

2 Wee are cleered from hypocrisie, which is the moth of well-doing. *Mat.* 6. *Mat.* 23.

3 Wee auoyd vncertainty, and dulnesse in good things.

4 We are preserued from corruption in iudgement, and Apostasie

postasie in life.

5 All other gifts of God are adorned and approued thereby.

6 We are enabled to hold out to the end, and so obtaine the Crowne.

7 As by this rule of our actions, discerning the vnworthinesse thereof.

8 In the vnworthinesse of the action, discerning the worthines of our persons in Christ, and growing vp in him by faith to perfection.

9 The other parts of the spirituall Armour are compact in themselues, and fastned to vs by it: *The next whereof is the Brest-plate of righteousnes, or Innocency. And this is,* 1 An inclination and resolution of the heart to all good. Sect. 35. *The Breast-plate of righteousnesse*

This is necessary,

1 To iustifie and beautifie our profession, and make sure our election. 2. *Pet* 1.10.

2 That we may be freed from many inward pangs, and outward troubles.

3 That

3 That the mouthes of the wicked may bee ſtopped.

4 That the weake may be confirmed.

5 That thoſe which are without may bee gathered.

6 That our perfection may be accompliſhed, and wee glorified.

7 That God may be all in all.

And this is diſcerned;

The markes thereof.

1 By hauing righteouſneſſe in moſt pretious account. *Iob.* 1.

2 Eſteeming it for it ſelfe, not for the reward thereof. *Iob.* 2.10.

3 Proſecuting the ſame with all zeale and courage.

4 Reſting therein with delight and contentation.

5 Cleauing thereto, though it coſt vs the ſetting on. *Heb.* 10.34.

6 Auoyding the contrary, though it may bee neuer ſo behooefull vnto vs.

7 So farre as our knowledge informes vs practiſing the ſame.

8 Deſiring beyond our knowledge perfection therein.

9 Louing others eſpecially for

it *Heb.*10.34.

10 Laboring to make others partakers thereof.

11 Not being remoued from the same, by any cunning, or slanders whatsoeuer.

This is obtained and put on: 3 *How it is put on.*

1 By an vtter renouncing of nature and all good therein.

2 Laying hold on Christ by a liuely faith, and so we bring forth the fruit of righteousnesse in him.

And we put it on as our brest-plate:

First, by an holy and setled purpose of heart to serue God. *Act.*11.

2 By plaine and sound dealing in all things.

3 By recouering our decayes, by dayly repentance, and couenanting with God.

4 By informing our hearts dayly out of the word.

5 Preparing our selues dayly to tentations. *And it is kept on.*

1 By walking alwaies in the presence of God. *Enoch, Abraham.* 4 *How kept on.*

2 Auoyding the great offences. *Psal.*19.

3 By

3 By abstaining from the occasions and appearance of euill. 1. *Thess.* 5.

4 By iustifying and maintaining the same, with the losse of all in respect thereof. *Act.* 21. *Iob.* 2.

5 By walking conscionably in the duties of our callings.

6 By trying our faith which is the life thereof. 2. *Cor.* 13.

7 Vndergoing continuall troubles for the same.

And to this end serues the third part of this Armour.

This is, that our feete be shod with the preparation of the Gospel, that is:

1. *What it is*

In the assurance of our acceptation into the fauour of God, through Iesus Christ, we are armed and prepared:

First, to Deny our selues.

Secondly, to take vp the crosse of Christ and to follow him. *Luke* 9. 23.

And this must be done.

1 That troubles find vs not vnprepared. *Iob.* 3 25.

2. *The vse of this part.*

2 That the feare of them may not

not dismay vs.

3 That we be not ouerwhelmed with the waight of them. 2. *Corin.* 4.8.9.

4 That our minds may be quieted in the midst of them. *Rom* 5.2.

5 That we may bee more then conqueror in them. *Romans* 8.24.

6 That we may comforts others which grone vnder the like burthen 2. *Cor.* 1.4.5.

7 And so finish our course and obtaine the crowne. 2. *Tim.* 4.

This armour is put on, and so kept:

How to bee attained, and preserued.

1 By dayly reading and meditating on the passion of Christ. *Heb.* 12.2.

2 Giuing all diligence to the word preached.

3 Preferring the fauor of God in Christ aboue all things. *Ps.* 4.6.

4 Not depending vpon things seene, but contemplating things inuisible. *Heb.* 11.1.

5 Hauing our eye fixed on the recompence of the reward, and comparing the momentany trou-

ble;

ble, with the surpassing weight of glory *Heb.*11.26.

And here the shield of faith, is of speciall vse, which is the fourth part of this Armour:

*Sect.*37. *A fourth part of the Armour, the shield of faith.*

And it is a full and strong perswasion of the loue of God in Christ Iesus, *Rom.*8.38. whereby

1 We beate backe all the fierie darts of the diuell, as carnal confidence, presumption, security, infidelitie, distrust, credulitie, &c.

2 Prize all things at their true worth and prosecute them accordingly:

3 Wee preserue the graces of God, and increase them vnto vs.

4 Wee follow hard to the marke, and attaine perfection. *Phil.*3.13.

This is requisite:

It vse.

1 To giue approbation to all our actions.

2 To giue comfort in regard of their imperfections.

3 To enable vs in our suffrings *Iob.*1.5.

4 To finish our course and procure

cure vs the crowne. *Hebrew* 11.13 2.*Tim*.4.

5 To ouercome tentations, as despaire, & presumption of Gods mercie, &c.

6 To obtaine a comfortable life

7 To be prepared vnto death.

This is obtained and preserued as before. Cap. 7.

Sect.38. The fifth part the helmet of hope.

A fift part of this Armour is the helmet of hope. This is

1 A constant desire of the promised happinesse. *Mat*.5.6. *Phil*.1. 23.2.*Tim*.4.8.

2 A chearefull expectation and wayting after the same.

3 A resigning our selues into the hands of God. *Psal*.5.12.

And it differs from faith:

1 In the maner of apprehending faith apprehends things to come, as if they were present.

Hope discerneth them as they are in time to bee performed and so waiteth the accomplishment of them.

2 In the vse, Faith giues a being to things that are not, calling them

them as if they were, and is the subsistance of things hoped for.

Hope expects the performance of them in their times and seasons.

Faith immediately takes hold on Christ the meanes of Iustification.

Hope as a fruit of faith, and so a grace of sanctification discernes the worke of Christ in the mortifying of sinne, and increase of new obedience till the worke bee perfited in vs.

The necessitie or vse thereof is:

1. *The vse of it.*

1 To sustaine the heart against the deferring of Gods promises, and contrary tentations. *Heb.6.19*

2 That we may maintaine inward peace, and passe ouer our pilgrimage without wearisomnes and anguish.

3 That wee may answer boldly our accusers *Psal.119.42.* and stop the mouthes of gainsayers. *Tit.9, 2.8.*

4 That wee may walke in our callings, with singlenesse and contentment

tentment. 1. *Cor.* 7. 21.

5 And be contented with whatsoeuer shal happen vnto vs otherwise. *Rom.* 8. 28.

6 That we may carry our selues as strangers in the world, looking for a citie which is aboue. *Heb.* 11.

7 That we may suffer afflictions chearfully and fruitfully. *Psa.* 5. 12. *Psal.* 53. 21.

8 That we doe purge, and prepare our selues to happinesse. 1. *Io.* 3. 3. *Esay* 40. 31.

9 That the Saints may be raised vp by our example. *Psal.* 69. 7.

10 That wee may be deliuered out of troubles. *Psal.* 37. 40. *Psalme* 91. 14.

This is obtained and buckled to the head:

1 By sound knowledge of the loue of God in Christ. *Rom.* 8. 38.

2 By plentifull experience of the same heretofore. 2. *Cor.* 1. 10.

3 By embracing al good meanes that are offered for our safety. *Psa.* 37. 3.

4 Casting our selues vpon the Lord

2. *How to be put on.*

Lord when meanes faile, ibid. 5. & resting in him. *Prou.* 14. 32 *Rom.* 4.

5 Reuerent obseruing of the workes of God. *Psalme* 40. 4. *Psalm* 115. 11.

6 Depending on the trueth of Gods promises, though we see the not accomplished. *Psal.* 46. 5. *Psal.* 130. 9. *Prou.* 16. 20.

7 Expecting the Lords leasure, contrary to sense and reason. *Psal.* 69. 4. *Esay* 26. 8

8 Abasing and renouncing our selues before the Lord. Psal. 131. 3 *Zeph.* 3. 12.

9 Submitting our selues to the ministery of the Gospel. *Es.* 50. 10.

10 Waiting further vpon God, then this life can counteruaile. 1. *Cor.* 15. 19.

Sect. 39. *The last part the sword of the Spirit.* 1. *It vse.*

The last part of this spirituall armour, is the sword of the Spirit, which is the word of God. Hebrew 4 Psalme 149. &c.

And this must be had,

First, *To discerne:*

1 The deceitfulnesse of sinne. *Heb.* 3. 13.

2 The

2 The poyson of error and herefie. 1. *Tim.* 6. 3.

3 The corruption of our owne hearts. *Heb.* 12.

4 The manifold subtilties and deepeneſſe of Satan. *Apoc.* 2. 24. 2. *Pet.* 1. 19.

5 The riches of Gods mercie. *Eph.* 3. 18. *Ephes.* 1. 18.

Secondly, *to confirme & maintain*

1 Faith againſt infidelity and diſcontentment.

2 Hope againſt deſpaire. *Ro.* 15 4

3 Truth againſt error and humane wiſedome. *Iames* 1. 18.

Chriſt againſt Antichriſt.

4 God againſt man.

Thirdly, *To captiuate and ſubdue:*

1 Euery imagination that exalts it ſelfe againſt God. 2. *Cor.* 10 4.

2 To cut off the power and cords of ſinne. *Heſ.* 6.

3 To repell the impudencie and importunitie of Satan. *Mat.* 4.

Fourthly, *To purge:*

1 Zeale, of ignorance & ſelfeloue

2 Religion, of hypocriſie.

3 Profeſſion, of vaine glory.

2 Wel-

4 Weldoing, of wearisomnesse
5 Faith of carnalnesse.
6 Afflictions, of impatiency, &c.
Fiftly, *To confound:*
1 Satans kingdome. *Mat.* 4.
2 The fleshes tyranny. *Tit.* 2. 11.
3 The worlds deceitfulnesse. *Ps.* 119. 95.
Our hearts doublefulnesse. *Psal.* 73. 17.
5 Mans inuentions. *Psal.* 119. 113.

2 *How obtained.*

This armour is obtained and put on,
1 By prayer.
2 Studie and meditation. 1. *Tim* 4. 13.
3 Submitting our selues to the word preached. *Iam.* 1. 21.

3 *Triall thereof.*

These meanes how wrought effectually:
1 When our understanding is illightened, and delighted with the sauing knowledge thereof.
2 Our iudgements confirmed, & established in the same. *Ep.* 1. 9.
3 Our consciences conuinced, and quieted therein. *Romans* 5. 1.
4 Our wil and affections subdued & captiuated thereto. *Ps.* 40. 6.

5 Ou

5 Our desire enflamed and vnsatiable thereof. *Mat.* 5.6.

6 Our minde satisfied and contented therewith, aboue all treasures. *Psal.* 119.97. *Psalme* 19.10.

7 Our liues reformed & amended thereby. *Psal.* 119.9.

8 Our faith quickened, & daily nourished by the same. 2. *Pet.* 1.

9 And we enabled to ouercome tentations, & to finish our course with ioy. *Psal.* 119.7.9.

And this armour is kept on

4. *How kept on.*

1 By recording and rehearsing the same vnto other, so to labour their conuersion. *Lu* 22.23.

2 By spirituall experience of the power thereof in putting our knowledge into continuall practise.

3 By cleauing constantly to an effectuall ministery. *Iohn.* 10.5.

4 By suffring afflictions for the Gospel. Heb. 10. Act. 21.

5 By labouring to haue it to dwell plentifully among vs, & to haue the power thereof more and more abound in the mortifying of our affections and speciall sins.

is,

Col.3.16.Tit.2.11.

Thus farre of the parts of the Christian armour.

Now the necessitie in generall of it, is that without it,

Sect.40. *The generall benefit of the whole armie.*

First, *In respect of our selues,*

1 Our whole life must needs be subiect to many fearefull breaches and distractions, 2.Pet.1.

2 We shall passe it very ildy and vnprofitably.

3 Wee shall bee deceiued with many false shadowes, and apparances of good, and bee much to seeke in that good which wee doe desire, either in the knowledge of it, or desire to the same.

4 Our course at the best will be most vncertaine. *Iohn* 11.10. In regard of others.

5 Wee shall not so shine before them, as lights by our good examples. *Mat*, 5.16.

6 Nay, wee shall necessarily in respect of our euil example be stumbling blockes vnto them.

7 We shall cause our profession to be euill spoken of. *Ephes.*5.4.3

8 And

8 And our God, and his Religion and word blasphemed. *Timothie 6.1.*

But with this Armour,
we shall be,

1 Certaine of what we do. *Iohn 11.9.*

2 Enabled in some measure to do it. *Psal.119.104.*

3 Strong to encounter all oppositions, and victorious therein. *Psal.119.6.*

4 Assured of the acceptance of what we doe *Phil.1.21,20.*

5 Ready for all occasions whatsoeuer. *Phil.4.12.*

6 And willing to yeelde vp his due vnto God, when hee shall require it. *Acts 7.1. Cor.7.*

And thus much concerning the spirituall Armour.

Chap. V.

Of the pursuit of God, and the auoyding of euill.

Now being thus armed, we are prepared to encounter such occasions as

occurre in the day, which are generally and necessary:

1 *To auoyde euill,* Esay 1.16,17.

2 *To prosecute that which is good.*

Concerning the auoyding of euill.

First, we must labor to haue our iudgement rectified.

Concerning.

1. The euil it selfe.

2. Our owne estate in respect of it.

3 God, who hates it and yet orders it.

Sect. 1. Difference of euill.

That which we are to be informed concerning euil, is, that there is euil.

1 By *nature*, and such is whatsoeuer is against or besides the law of God, and this is properly called *sinne.*

2 By *accident*, so a good thing may be made euill. *Psal.69.22. Malach.2.2.*

3 *Opinion*, so afflictions are counted euils; yea, the truth and power of good in the censure of the world vsually is counted euill. *Esay 5.20.*

The

The vse hereof is:

1 That we may discerne things that differ, not stumbling vpon euill in stead of good, nor auoyding good in stead of euill, not fearing afflictions whe they come for good, nor distrusting our good nesse, though it bee accounted euill. *Phil.* 1.10.

2 We must vnderstand the true author of euil, which is not God, but our selues, that so wee may blame none, but our selues. *Iames* 1.13.

3 That euill is not only a meere priuation of good, but a qualitie inherent and defiling the soule. 1. *Iohn* 3.4. *Sect.* 2. *What the euill of sin is.*

4 That it is not only committed in act, but in thought; though consent come not in effect. *Exod.* 20.

5 That it is as well committed in omitting what we should do, as in doing what we should not.

6 That sinne is seene in the least that is forbidden, as well as in the greatest. 1. *Iohn* 3.4.

That the least sin breaketh the

law of God, and maketh vs guilty of the whole. *Iam.*2.12. *Ephes.*5.11, 12. *Rom.*6.21.

8 That sinne is filthie and loathsome euen in the greatest pleasure and act thereof.

9 That the end thereof is bitter and the inward parts most abominable. *Rom.*6.

Sect. 3. The vse of this knowledge.

And this knowledge serueth.

1 To conclude all vnder sinne. *Rom.*3.9.

2 To lay the fault iustly where it is.

3 To preuent diminishing and encreasing of sinne.

4 To auoyde the customs, and punishment thereof.

Concerning our owne estate in respect of sinne, we are to learne.

1 That if we neuer committed sin, yet we are not free from it, as being guilty of the sinne of another, & deriuing it from the loines of our parents. *Rom.*5.14. *Psal.*51. 5. *Ephes.*2.3.

2 That hereby our nature is wholly

wholly tainted with corruption, and vncleanenesse. *Iob.14. Psalme 51.*

3 That wee are depriued of all originall, and actual righteousnes. *Ephes.2. Rom.6.*

4 And prone, yea desparately set to commit all sinne with greedinesse. *Gen.6.*

5 That we delight in sinne, and repose our chiefe contentment therein. *Pro.2.*

6 That naturally we hate to be reformed and pluckt out of sinne. *Rom.10.21.*

7 That we cannot but necessarily, and yet willingly sinne. *1.Cor. 12.2.*

8 That our best actions are beautifull sinnes. *Esay.64.6.*

9 That in our nature, sinne yet remaineth. *Rom.7.1.John 1.7. And that. Reason*

How farre sinne remaineth in the Regenerate, and why

1 That we might haue dayly experience of the vertue of Christs sacrifice.

Sect.4 How farre sinne hath taken hold on man.

2 As also discerne the worke of sanctification by the contrary tentations.

3 That by renued repentance we might maintain the assurance of the forgiuenesse of sinne.

4 That we might be dayly humbled vnder the hand of God.

5 That we might giue God the glory of his freer mercy in working wholly our saluation.

The benefit of this knowledge.

And this knowledge serueth.

1 To iustifie God in his iudgements. *Rom.* 3.5.

2 To confound the goodnesse of nature. *Rom.* 3.19.

3 To magnifie the riches of Gods mercy. *Ephes.* 2.3.7.

4 To send vs to Christ. *Romans* 3.22.

5 To prouoke vs to hunger after heauen.

Sect. 4. *Gods ordering sinnes*

Concerning God, we are thus to conceiue of him.

1 That hee hateth all euill as a righteous God. *Psal.* 5. and no vncleane thing shall dwell with him. *Reuel.* 21.

2 That

2 That he permitteth and ordereth euill in speciall wisedome to his glory. Act. 5. As

1 In that hee susteineth the subiect of sinne.

2 Hee denieth or withdraweth his assistance by which necessarily we fall.

3 He turneth all euill to good.

3 That he knoweth and searcheth the most inmost closet of sin. *Ierem.* 17.10.

4 That he is able to punish, and to take vengeance of the same. *Isa* 40.

5 That he punisheth sinne with sinne, and yet most righteously. 2. *Thess.* 2.11.

6 That though hee haue laide the chastisement of our peace vpon his Sonne: yet he will correct vs as his children for sinne. *Isa.* 53 *Psal.* 88.89.

7 That he leaueth to grosse and open sinnes to preuent and purge out spirituall wickednesse in his children.

8 That he giueth vp the wicked

to spirituall wickednesse, of selfe-loue, pride, hardnesse of heart, security, to preuent hereby for a time grosse euils, which might be a means to bring to repentance, whereby they are detained in a false conceit of their estates, & so are ripened to eternall vengeance

And the vse *And this knowledge serueth:*

1 To iustifie the perfect holines of God. *Psal.*18.30. *Psal.*145.17.

2 To magnifie his wisedome in disposing of euill. *Rom.*11.33.

3 To giue him his prerogatiue, that he is καρδιογνώστης, the searcher of the heart. *Ier.*17.10.

4 To ascribe vnto him the glory of his power and superexcellent greatnesse, that we might be humbled before him. *Psa.*86.9,10.

5 To worke in vs an hatred of euill, & loue of righteousnes. *Gen.* 17.1. because god hates him. *Ps.*139

6 To preuent presumption, and cause vs to worke out our saluation with feare & trembling. 2. *Co.*5.

7 To trust perfitly in him, that so gratiously orders euil, and turnes them

hem about to our good.

Secondly, *Our iudgment being thus rectified, we must proceed to the practise of auoyding euill.*

And this is seene, either in

1 *Preuenting sinne,* or

2 *Recouering out of it by vnfained repentance.*

Sect. 5. How sinne to be auoyded.

Sinne is preuented either:

1 *Generally,* or

2 *Particularly:* *Generally:* by

And first how preuēted 1. generally.

1 A continuall watchfulnesse ouer our heart, and outward man.

2 A feare and suspecting of our selues, as at all times, so when wee haue most experience of Gods mercy. *Prou.* 28. 14. *Iob.* 1.

3 A continuall resigning of our selues into the hands of God.

4 Walking as alwayes in his presence. *Gen.* 5. 22. *Gen.* 17. 1.

5 To haue a continuall eye to Gods commandements, *Psalme* 119.

6 To meditate on Gods iudgements, inflicted on his dearest children for sinne. 2. *Sam.* 12. 11, 14.

How to bee imployed in our callings generally.

7 Consider the inestimable loue and mercy of God towards vs. *Exod.*34.6.

Eightly, Imploying our selues in some *honest calling* 2.*Thess.*3.11,12. And that

1 In *faith* and without distrust of Gods prouidence, with a good conscience. *Mat.*6.25. *Heb.*13.18.

2 With *cheerefulnesse* and contentment, without murmuring & couetousnesse. *Heb.*13.5.

3 *Committing* the successe to God, and waiting for his blessing, without making haste to be rich, or indenting with God for these outward things. 1.*Tim.*6. *Gen.*30. 1. *Ha.*1.16.

4 In *humilitie*, and lowlines, not sacrificing to our net, but giuing God the glory. *Gen.*32.10.

5 In *holines* sanctifying the same by the *word and prayer*, and laying a good *foundation* therby towards heauen. 1.*Tim.*6.1.*Tim.*4.

6 In *faithfulnes* and *diligence*, redeeming the time, & accounting for it. *Eph.*5.16 *Psal.*90.

Ninthly,

Ninthly, *learning to vse our Christian libertie aright.*

How to vse Christian liberty aright

1 Herein not so much to stand on lawfulnesse, as expedience. 1. *Cor.* 10.

2 That all things be done to edification, not offence. 1. *Cor.* 14.

3 That as wee remit of our liberty in regard of such as are weak of ignorance, so we vse it in respect of the obstinately ignorant, lest we harden them in their sin. *Mat.* 15. 14.

4 That we vse the things of this life within the compasse of our callings. 1. *Cor.* 7. 1. *Cor.* 10.

5 For our recreation that it be in things indifferent. *Phil.* 4. 8

6 Very spare and sober.

7 Tending to a spirituall end, not the satisfying of the flesh. *Gal.* 5. 13

8 That all things be done to the glory of God. 1, *Cor.* 16.

Tenthly; *by auoyding the occasions of sinne*, which are

1 Euill company. *Ephes.* 5. 11.

2 Excesse in the vse of the creatures. *Luke.* 21. 34.

3 Giuing the bridle to the out

ward

ward man. *Gen.* 31. 1.

4 Opportunitie and seasonablenesse. *Eccles.* 3. 1.

5 Appearance and shew of euill, &c. *1 Thess.* 5. 22.

And thus sinne generally may be preuented, particularly, thus, when *wee are assaulted by any temptation.*

2. *How in particular we may resist sinne.*

1 To mourne at the priuy motions of sinne, and at no hand to set light by it.

2 To know that I beare a traytor in my bosom, & therfore here here at no hand consult with flesh nor giue away to the temptation. *Iames.* 1. 14.

3 To choake it by strong cryes and groanes to God. *Mat.* 6. 13.

4 To put it off by exercising the mind with contrary meditations and affecting the contrary vertue *Psalme* 1.

5 Examine thy heart why it is thus, & thou shalt find some cause of this rentarion, *Psalme* 4.

6 The cause found either,

1 *Want of sound repentance* for some former sinne.

2 Security. 3 Some

3 Some greater euill like to follow, whereof this tentation is a messenger, or such like negligence, dispose thy selfe accordingly.

4 Forget not hartily to mourne for thy former yeelding to the like tentations, and so renue thy repentance for former sins. And strengthen thy selfe especially by the meditation of the sufficiencie of thy Sauiour, who now suffers with thee, and in whom thou shalt bee more then a conquerour.

5 Intend thy calling more carefully and conscionably, *Eph.* 5. 15.

6 Renue thy repentance and vowes to God more effectually. *Psa.* 116. for the present motions and prouocations to euill.

7 Dispute not with Sathan, neither play with the flame, but flye away with *Ioseph*, though thou leaue thy coat behind thee, *Iam.* 4. 7. *Gen* 39. 12.

8 Labour not so much to auoyd the outward act, as to haue thy heart

heart purged from the euill thought. *Psal.* 51. 2. 10.

9 Esteeme it thy greatest happinesse in this life, to be free from the rage and slauery of sin. And,

10 Magnifie in thy iudgement their condition who are constantly maisters of their owne corruptions.

11 Submitting thy selfe rather to any punishment (if it so please God) then to yeeld to the temptation. *Matt.* 5. 29.

12 Remembring often with feare and trembling, what thou might'st bee brought to by this temptation, if God should leaue thee. And looke for one temptation in the necke of another.

13 Yet faint not in thy resistance: but perseuer constantly, and by Gods mercy Satan shall flye away. *Iam.* 4. 7. *Matt.* 4.

14 Faile not to be thankfull vnto God for euery little occasion of auoyding the temptation, or conquering the same.

Here

Here at no hand giue way to corruption, or deferre repentance,

1 Because thou hast no certainty of thy life.

2 Nor assurance of the renuing and returne of Gods mercy, if once thou refuse it, *Pro.*1.24.25.

3 The sooner thou returnest, the surer will be thy acceptance, and the more sweete and beautifull thy after conuersation.

4 Yea thou shalt more encrease Gods kingdome, and so gaining God more glory, prepare thy selfe to greater glory.

If Satan preuaile, and thou art foyled, and therefore now thou must speedily rise againe by repentance.

To this end consider:

Sect. 6 *How to recouer out of sinne.*

1 Thy estate in grace, which must be reduced by repentance. *Psal.*51.

2 Gods mercies, which are aboue all thy sinnes. *Psalm.*103.8. *Exod.*34.6.

3 The effectualnesse of Christs sacrifice,

sacrifice; daily cleansing thee from sinne. 1. *Iohn.* 1. 7.

4 And that still thou liuest by faith, aboue the sence of thine owne present state, *Rom.* 1. yet stil refreshing thy selfe with

5 Thy former experience how thou hast recouered, *Psal.* 77. 5.

And so practise thy raising up in this manner:

1 *By viewing sin, and that first in the Law.*

First, view thine iniquity in the glasse of the Law, to bruise thine heart, and there thou shalt finde what an euil and bitter thing sin is. *Ier.* 2. 19.

2 Secondly hereupon apply that knowledge vnto thine own soule by the power of Conscience, assisted by the *Spirit of bondage:* and proceed to iudge thy selfe, concluding that thou art guiltie of eternall death. And hence will follow compunction, and wounding of the heart, *Act.* 2. 37

2 *In the Gospel.*

3 The heart being thus wounded, that thou maist bee kept from despaire, view thy selfe, secondly, in the glasse of the Gospell,

Gospell, that the bruised Reede may not be broken; by considering what a bitter, and yet pretious ransome was paid for thy sin. *Mat.*20.28.

4 Hereupon make application vnto thine heart, by the worke of Conscience, renued by the *Spirit of Adoption*, & raise vp thy selfe with this assurance, that though thou art a sinner; yet Christ is thine, and thou hast pardon of thy sinne, and shalt haue life eternall in him. *Mat.* 11. 28. *Math.*5.3.4. *Luk.*15.2. *Cor.*7.

This application worketh two contrary effects:

1 Thou shalt reioyce that thy sinnes are forgiuen thee in Christ Iesus.

2 Thou shalt be sorrowfull at thou hast displeased so good and gratious a Father.

And this sorrow is expressed: 2 *By iudgeing.*

First, by iudging thy sinne before God in the Court of thy Conscience.

And this iudgement consisteth:

1 In

1 In conceiuing the foolishnesse of thy sinne, to crosse the wisedome of the flesh, and condemne the same. 2. Sam. 24.

2 In examining thy sinne, and taking a more particular notice thereof, Psa. 51. 4.

2 *Confessing it*, Psalm. 32. 5. *And that*,

1 With griefe and detestation, Esay 37.

2 Particularly, not generally, not onely so farre as thou knowest, confessing herein thy knowledge to be short, and yeelding vp thy vnsearchable heart vnto God, *Lord cleanse me from my secret sinnes.* Psa. 19.

3 Against thy selfe, not excusing or diminishing: not laying the fault vpon God, the creatures &c. but blaming especially that corrupt fountaine of thy heart herein, Psa. 32. 5. Psa. 51.

4 Vnto God, not vnto Angels, or Men, &c. who only is able and ready to forgiue. Psal. 103.

Thirdly, thou must condemne sinne

sinnne, and this is done.

1 By acknowledging what is due vnto thee for it, namely shame and confusion of face for euer. *Ezr.* 9. 6. *Dan.*

2 Professing thine owne vilenesse and vnworthinesse of the least of Gods mercies. *Ibi.* 39. 16.

3 Iustifying God in what hee might do, and submitting thy self vnder his mighty hand *Ely* 2. *Sam* 1. *Dauid*, 2. *Sam.* 16.

4 *Execute vengeance on thy selfe for thy sinne*, 2. Corinth. 7. *in this manner.*

1 Lie downe in thy confusion, and couer thy face with shame. *Ier.* 3. *Luk* 18.

2 Abhorre and detest thy selfe in sackcloth and ashes, *Ibi.* 42. 6.

3 Haue indignation and zeale against thy selfe for offending so good a God: 2. *Cor*, 7. Peter wept bitterly. *Psal*, 73. 22. *So foolish, &c.*

4 Grone vnder the burthen of thy flesh, and desire to bee rid of

of it, *Rom.*7.21.

5 Possesse a broken heart for thy sinne, all thy life long, *Psalm.* 51.17.

6 Refraine thy selfe from lawfull comforts, *Ioel.*2.

7 Impose all meanes of mortifiing thy rebellious flesh, as feare of thy selfe, lest thou fall againe. *Pro.*28.14.

8 Mingle thy drinke with thy teares, and in thy greatest security let the remembrance of thy sinne awake and rouse thee vp, *Psa.*51.

9 Desire euer after more carefully to please God. 2. *Cor.*7.

10 To this end preserue a record of thy sin, and retaine some monument thereof with thee.

11 Consider often what punishments thou hast felt for sin.

12 And let the day of thy death, and appearing before the iudgement seate of Christ, bee alwayes in thy minde, make thou sure account of it, and daily make ready for it, 2. *Pet.*3.

13 Cease

13 Ceaſe not crying out againſt thy corruptions, and complaining vnto God of thy rebellions, that he may ſtrengthen thee againſt them. *Pſa.* 119. 49.

14 Binde thy ſelfe by the oath, and by the curſe to forſake all ſin, and to continue conſtant in the ſeruice of thy God, *Ezra.* 10. 3. 2. *Chro.* 15.

15 Reproue ſinne boldly in others, and plucke them out of the fire: *Iude* 23. though thou beeſt ſcorcht for thy labour.

16 Suffer affliction as a good Souldier of Ieſus Chriſt, and prepare thy ſoule vnto tentations. 2. *Tim.* 2.

Thus ſhalt thou cut off ſin, and happily preſerue thy ſelfe in a conſtant courſe of godlineſſe.

For thy better inſtruction herein:

1 Call to minde what before is deliuered in the fixth part of the *Girdle of Truth*, concerning *Holy Actions*; which may helpe thee both in the true knowledge of God, to informe thy iudgement,

as

as also in the right and holy practise of good things, which must be part of thy *Daily Sacrifice*.

Chap. VI.

Of growing in grace.

Being thus instructed in generall to auoyd euill, and doe good, the next duty that thou must performe, is to grow in grace.

And this duty is necessary;

Reasons and motiues hereto.

because,

1 We doe approue our right in Gods blessing we haue receiued. 1. *Tim.* 4.

2 Wee make them profitable, and durable, *Mat.* 14. 19. 20.

3 Hereby we imitate our Sauiour Christ Iesus, who grew in fauour and grace with God and Men. *Luc.* 13.

4 Hereby we weaken daily the old man. 2. *Cor.* 4.

5 And draw neerer to the life of glory.

6 By growing, we haue comfortable experience more and more

more of our corruption, that so wee may bee more humbled in our selues, and hunger after Christ.

7 Hereby we are weaned from the loue of the world, and more eased and freed from distrustfull cares for worldly things, because the more heauenly riches we enioy, the lesse minde haue we, the lesse need do we see our selues to haue of earthly things; yea the experience of Gods mercy encreasing vs in spirituall riches, confirmes our faith more in the prouidence of God for outward things.

8 And so wee obtaine also by this encrease, more confidence and boldnesse in the presence of God.

9 Yea wee shall finde our life and power miraculously quickned in holy duties, especially prayer, and zeale of Gods glory, humility, patience, &c.

10 And whereas before, the least afflictions were loksome, now

now by this increaſe, wee ſhall thinke nothing ſtrange, no not the fiery triall. 1. *Pet.* 4 11. wee ſhall be more ready to vndergoe them, and haue more comfort in them. As

11 Hauing by this encreaſe of grace, more liuely experience of the power of Chriſt raigning in our mortall bodies; by whom we ſhall haue ſtrength to perſeuere vnto the end.

12 And this is alſo the benefite of this growing, euen to aſſure vs that we ſhall hold out, and continue vnto the end.

Thus ſhall wee bee conuinced, and prouoked to grow in grace.

Secondly, conſider we now in the next place,

1 The meanes whereby wee muſt grow. And

2 The manner. And

3 The meaſure. And

4 Triall of our growth.

Meanes of growing.

For the meanes, theſe are:

1 The powerfull preaching of the word, as being Gods Inſtrument

ment to lead forward as well as to begin the worke. 1. *Pet.* 2. 1.

2. The daily viewing of the heart therein: for as we discerne corruption, so we desire to grow. *Psal.* 4. 5.

3 The quickning of our desires and purposes for well-doing: for as we desire and loue, so we shall practise.

Now our desires are quickned and enlarged thus:

Desire how quickned.

1 By retaining soundnesse of iudgement so farre as we know.

2 Reiecting carnall rules for holinesse, which may coole,

1 As that we may bee too holie.

2 That it is enough to be holy as others are.

Carnall and false rules.

3 Flesh and blood cannot doe this.

4 That God is mercifull, and if wee doe our best, what can you haue more?

5 That we must not presume to bee so holy as *Peter* and *Paul* were. 1. *Cor.* 11. 1.

6 That our fore-fathers were saued with lesse adoe, and lesse meanes; and what need we stand so much vpon it?

7 That we must liue, and therefore cannot stand vpon heauenly thrift.

8 Nay, we must be obedient, and therefore doe as the times will beare; go no further then those that are wiser then we.

Thirdly, labour we to be rooted and grounded in knowledge, that so our desires may be truly enlivened. *And this is effected*:

Knowledge how to bee rooted.

1 By receiuing the power of the word, vnto the roote and fountaine of corruption, euen our hearts, not so much beeing humbled with our outward failings, as our inward corruptions, and vnreasonable lusts; labouring more and more to discerne the deceitfulnesse of the heart, and vnsearchablenesse thereof, that so wee may bee more inflamed to redresse the same.

2 Attempt

2 Attempt we no action without particular knowledge both of the thing to done.

1 With the circumstances of time, person, and place belonging thereto.

2 As also of our right therein, that so from the certainty of resolution, especially from the comfort of our acceptance, our desires may be quickned.

3 And so receiuing strength from Christ, our endeuours shall bee quickned and confirmed in wel-doing.

Fourthly, that our desires may be enlarged, we must be enlarged in knowledge, that so as we know we may affect. *Phil* 1.9.

1 And seeing that variety of obiects may stumble and distract vs, therefore we also must labour to grow in spirituall wisedome, discerning betweene things that differ, that so we may know what chiefly is to be followed, what is the time, and meanes, and maner thereof: so shall we be more pro-

uoked to well-doing, haue more comfort therein. *Eph.*3.19. *Phil.*1.9. *Eph.*1.17.18.

6 And seeing we shall be then most willing to doe good, when wee know wherefore: therefore let vs not shoote at randon, or at by-markes, but rather discerne we the right end; and propose onely the same, subordinating all other as meanes thereto, and reiecting all other in comparison thereof: so shall wee by Gods mercie, haue our desires further quickned and enlarged.

7 Aboue all, desire wee in all things to glorifie our God: aime wee onely at his loue, and this will eate out all carnall fewell: our desires shall be freed of whatsoeuer may presse downe, and so shall bee more enflamed and confirmed for Heauenly things, more nimbly and cheerefully prosecute the same. *And thus shall our desires bee fitted to well-doing.*

These being prepared, the next meanes

meanes to grow, is to *Practise*, as we are conuinced, and that in *due season*, that so desires being kept a foote, may comfort in regard of outward failing; and future practise may bee prouoked, and ratified by experience of former failings.

4 *Meanes to grow.*

5 To this end wee must daily renue our estate in Christ, by constant repentance; that so from him, the purpose being renued, from him also may receiue strength to practise accordingly.

6 And so being found in Christ, wee must daily deny our owne righteousnesse, that neither yet we haue attained, neither by any measure hereof can be iustified: that so reseruing vnto our Sauiour the glory of his merite, we may receiue from him new strength to follow hard after the marke.

7 To this purpose wee must looke vnto the cloud of witnesses, that haue out-stript vs, and

yet gone before, that wee may neither thinke our case to bee singular, as if wee alone were put to this hard taske; neither thinke wee haue done enough, seeing those that receiued lesse meanes, yet haue gone beyond vs in obedience, and shall finde the way now much more easie, seeing it hath been so troden and traced to our hands.

8 And seeing the world will not sticke to hinder our growth by pressing vs downe euen with our owne weight: Therefore though wee haue attained a glorious liberty in Christ to take comfort in things lawfull and necessary, yet let vs take heede that we vse not this liberty as an occasion to the flesh, and so it proue a burthen to presse vs downe. *Gal.* 5.

How to moderate in our Christian liberty.

To this end moderate we our selues in Christian liberty, by these rules:

1 That all tend to Gods glory, emptying our selues thereof.

2 That

2 That wee keepe our ſelues within the bounds of our calling, not onely *Ciuil*, doing what may ſtand with the ability and conueniencie, yea decorum thereof, but *Chriſtian* principally,

1 What may bee warranted thereby.

2 What may further the ſame.

3 Subordinating the ciuill calling to the iudgement and meaſure thereof.

3 That in the vſe of our liberty, we containe within the bounds of charity, and that

1 Towards God, doing all things rather in loue to his Maieſty, and zeale to his glory, then our owne ſaluation.

2 And yet ſo, as that beleeuing his promiſes, and applying them to our ſelues, wee make our ſelues fitter to loue God, by being made conformable to him, and ſo follow hard after the accompliſhment of the promiſe, by obedience to the Commandement, that ſo we may expreſſe

yet more and more our loue vnto God.

2 That wee may prepare our ſelues hereby to the full enioying of his loue.

3 That wee may attaine at length that perfection, when wee ſhall wholly and fully loue and glorifie our God.

Heb. 11. 3 And yet ſeeing without others we ſhall not be profited, therfore in the vſe of our Chriſtian liberty we muſt alſo ſhew our loue towards others: And that both firſt ſuperiours: as

{ 1 Magiſtrates,
{ 2 Miniſters.

1 Acknowledging the authority of the Magiſtrate to be of *God*; howſoeuer the perſon be.

2 Obeying that Authority in the Lord: As

1 To bee reſtrained thereby in the vſe of things indifferent.

2 To bee ordered thereby for the vſe thereof.

3 To be puniſhed for the abuſe.

4 Yea

4 Yea to bee ordered for the outward circumstances of time, place, decency concerning the worship of God.

5 And to bee censured for default therein, both in our goods and bodies, enduring patiently, and amending thereby.

Secondly, in our Christian liberty we must haue regard to the Ministers: As

1 Being wise to try the Spirits, and so to affect accordingly.

2 Reuerencing their persons.

3 Receiuing them as Gods Embassadours, yea as Iesus Christ. *Gal.*4. 2 *Cor.*5.

4 Embracing their message as the counsell of God, whatsoeuer the vessell may be. 1 *Thess.*2.

5 Yeelding them maintenance cheerefully, and bountifully, 1. *Tim.*5. 1 *Cor.*9.

6 And submitting to the censure of the Church with all humility and good conscience, as to bee reformed by the same. 1. *Cor.*5.

Secondly, in our Christian liberty wee must haue respect to our equals, and that to such are equall either in the

{Ciuill / or / Christian} calling.

Towards our equal in the Ciuill calling, wee are to order our selues thus:

1 To deale truly and iustly with them in our commerce, that so they may either iustifie and loue religion, or else haue their mouthes stopt, and bee made inexcusable.

2 We are to communicate vnto them by occasion of worldly commerce, some heauenly riches, labouring to bring them to Christ, *Ioh.* 4, 1. *Ioh.*

3 To this end faile wee not to conuince and represse knowne corruptions by the word: and to bring forth secret, by searching and launcing, resoluing rather to loose our gaine, then to be partakers of his sin.

4 And

4 And here we muſt euen refraine in our liberty in diet, apparel being an example of modeſty, &c. that ſo we may weane him the rather from the loue therof, and by our example may iuſtifie our profeſſion. 1. *Cor.* 9.

5 And ſo with all meekneſſe of wiſdome and long ſuffering, wait vpon him if at any time God may giue him repentance, that hee may bee ſaued. 2. *Timoth.* 2. 24. 25.

6 Chooſing to this end what may moſt edifie, what leaſt giue offence, and exaſperate; taking opportunity from his naturall inclination, from his preſent afflictions and temptations to worke vpon him.

7 And labouring to roote out *Diſtruſt* and *Couetouſneſſe*, that ſo ſetting bounds to his earthly deſires, by true cõtentation, he may haue more ſcope for heauenly.

Thus are we to order our liberty towards our equall, in his ciuill calling.

Now

Now for his Generall and Religious calling, we are thus to deale with him.

1 Put wee him, in the name of God, to the triall thereof: and and gaine wee some sound euidence, so farre as we may therof, that so hee may neither deceiue himselfe, nor vs.

2 As we finde, so walke we towards him: if wee doubt of conuersion, labour we it by the means (in the passage of Repentance) if wee finde probable notes of a conuersion:

1 Humble wee him in the consideration of GODS infinite mercie, that hath pluckt so vnworthy and despised a branch out of the fire, letting many mighty and noble lye therein, 1. *Cor.*1.27.

2 Prouoke him to thankefulnesse vnto his God for this vnspeakable gift.

3 And that he would expresse his thankefulnesse by declaring vnto others what God hath done for

for him: that ſinners may bee conuerted. *Pſal.* 51.

4 Eſpecially be we earneſt with him to *preſerue his firſt loue*: by the meanes laide downe heretofore.

5 And watch wee ouer him by prayer and exhortation, by *direction* and *correction*, that ſo either he may be kept vpright, or not lie in ſinne.

6 Communicating vnto him to this end, of our ſpirituall, yea corporall riches. And

7 Yet wiſely reſpecting his eſtate in grace, neither tender we ſuch myſteries of knowledge as are aboue his reach, but rather vrge wee practiſe of what is eaſie and knowne. Neither bee wee otherwiſe ſeuere in abaſing him in the ſence of particular faylings: but that ſtill wee encourage him to repentance, by the mercies of God in Chriſt Ieſus.

8 Aboue all, labour we to bring

him

him to sence of inward corruption, and purge wee out hypocrisie and spirituall pride.

9 Preparing him to this purpose to endure the crosse.

10 Informing him to discerne the raigning sinnes of the time.

11 Especially the corruption that most hangs vpon him, the sin that hee hath or is most subiect vnto.

12 And so prouoke we him stil to perfection, not to liue by examples, nor to stint himselfe in religion, but to follow hard after the marke for the high price of his calling in Iesus Christ.

Thus are we to carry our selues in our liberty towards our equals in their generall callings.

We are also herein to respect our inferiours: As

To inferiors

1 Labouring to be equall with them in affection, though superiors in gifts.

2 Not to despise or disgrace or discourage, or separate from the: but rather to take vnto vs him

that

that is weake, and wee which are ſtrong to ſupport him that is weake.

3 Not contemning or meaſuring his inward eſtate by the outward condition, but rather helping the outward eſtate, that it may further the inward.

4 Not being aduanced in our ſelues becauſe we haue more, but rather fearing, becauſe, we haue a greater burthen, a greater account to make, & ſo caſting our ſelues by communicating vnto others, yet correcting our ſelues by ſcattring our ouer-plus. *Prou.* 11.

5 Yea ſubmitting our ſelues for the Lords ſake vnto meaneſt conditiõ in al lawful things, to bring them vnto Ieſus Chriſt, 1. *Cor.* 9. 21 2. *Cor.* 11. 29.

6 And as a tender Nurſe cheriſhing and dandling of them, not to pamper them in their weaknes but to leade them on to perfection. 1. *Theſſ.* 2. *Heb.* 6. 1. 2.

7 And yet not alwaies enduring their

their weaknes, but by seueritie to compell to what lenitie could not perswade vnto; at least to preuent obstinacie, and infection of others.

Thus are we to vse our Christian libertie, toward inferiors:

8 And thus behauing our selues in the conuerting of others, wee shall by this meanes encrease Gods graces in our selues.

9 If we neglect not withal conscionable walking in our *ciuill callings*. And

10 Labour to maintaine the fellowship by exhorting & prouoking to loue and good works. *Heb.* 10.

11 Not neglecting to take notice of, and offer vp vnto our blessed God, euery mercy vouchsafed vnto vs in a dayly sacrifice of obedience and so renuing our repentance for our failing therein. And

12 So considering the shortnesse of our liues and sodainnesse of Christ Iesus comming: vse we all

all diligence to make our election ſure, and redeeme wee the time, becauſe the dayes are euill.

Theſe are the meanes whereby we may grow in grace.

Now that wee bee not *deceiued* nor *diſcouraged* herein: obſerue we in the next place, *the manner* of this encreaſe, which is,

1 *A comming forward in euerie part together*, as when the firſt wheele of a clocke moues, it carrieth about all the reſt: ſo the heart being enlarged, the conſcience and wil, and affections, yea the members of the body, in ſome meaſure are enliued. As

Manner of ſpirituall groweh.

2 Yea ſo, as that this growing is not alwayes *ſenſible*, by reaſon of the different working of the Spirit.

1 *Suſtaining and cheriſhing ſometimes inwardly*, ſometimes putting forth the ſap into the branch and bud.

2 Now

Difference of the spirit.

2 Now the spirit so workes, as to preserue what is attained, and to trie the soundnes thereof: and so being tried, leade forward in ioyfull obedience.

3 The spirit also eftsoones restraines, and bridles corruption: to keepe from despaire, and outward reproch: which afterward it will heale, and fully roote out.

4 Yea, of the spirit it is, that we are still emptied and abased in our selues, and so sent to liue by faith aboue all present sense.

5 And, is it not the worke of the spirit somtimes that euen contrary to all meanes grace shall encrease.

3 Yea surely, and this also is worthy to be obserued in the maner of our encrease. That seeing the Lord doth bring light out of darknesse, to aduance his power and free mercy, that he alone may haue the glory: therefore is this growth euen contrary to all sense and meanes.

1 As leauing many times to o-

pen

pen and groſſe euils, that thereby ſpirituall pride and hypocriſie, yea ſecuritie may be preuented.

2 Withholding ſence of comfort in welldoing and ſeeming to deny, yea to caſt off, and leaue to our ſelues: that ſo 1. we may more deny our ſelues, 2. follow faſter after Chriſt, 3. take better hold on him, 4. and not let go our hold any more, 5. haue triall of the ſincerity of our faith, 6. and power of patience, 7. hunger after heauenly comforts, and 8. haſten the worke that we may attaine them. And

3 That the power and mercie of God may yet appeare more glorious: doth not the Lord often times encreaſe grace, by drawing forth inward corruption, leauing to temptation, that the weakneſſe and deceitfulneſſe of the heart may be made manifeſt, that ſo we may better know our eſtates, bee more humbled in the ſence of them, more hunger after Chriſt. And

4 Seeing

4 Seeing the power of God must bee made manifeſt in weakneſſe, therefore reſolue wee, that the manner of this growth at the beſt muſt be in great weakeneſſe. Yet ſo

5 That wee ſhall by Gods mercie dayly weaken corruption, more clearely diſcerning it, loathing it more hartily, more meekly groane vnder it, more ſighes to be deliuered from it.

6 And therefore though the grace of God ſhall not be in vaine in vs for the ſubduing of corruption: Yet ſhall our encreaſe in grace, rather appeare in diſcerning the greatneſſe of corruption, and deceitfulneſſe of ſin, then in any manifeſt conqueſt ouer the ſame.

7 And ſeeing the beſt wee can can doe, is ſubiect to much mixture of corruption; therefore ſhall wee beſt diſcerne the manner of our growth by the right vſe of grace: yea herein ſhall wee haue beſt euidence thereof, becauſe

we

we finde aboue the worke of weldoing our persons accepted of our gratious Father in Iesus Christ.

Thus are wee to conceiue of the maner of our growth.

Now for the measure.

Measure of growth.

1 Wee are dayly growing vntill the moment of our death.

2 In holinesse howsoeuer wee may come short of many of the elect, yetwe shal exceed our selues yea the most vaine glorious *Pharisees* in the powerand conscience of well doing,though happily not in the shew. *Mat.*3.

4 Wee purpose the most absolute patterne, and not onely for the truth of holinesse, but for such a measure as we are capable of, we follow hard thereafter. 1. *Cor.*11. 1.*Pet.*1.18.

5 Though wee faile in practise yet wee stand firate in iudgement what should be done, and iudge our selues, especially for failing herein.

6 And

6 And are so farre from excusing our selues in any such stinted measure as the world approueth: either that wee may not presume to be as such haue beene, or else that it is *needlesse*, because we haue not the like imployment, or *vnreasonable*, because wee haue not the like gifts, or it will be sufficient if wee attaine to such a measure, as the *time*, *multitude*, *examples of leaders* do prescribe.

These leaden rules I say, and carnal pretences, are so far from preuailing with the saints in their measure proposed: that they are bold so farre to endeauour as the meanes are supplyed, though in their practise they are short of their endeauour: and howsoeuer the world shall be contented with such a measure as may serue to commit sinne more greedily, and hide it more dangerously.

Yet doth the vpright heart still cleaue to the word, for the scanling of his sincerity, he submits to the word; for his failing therein;

he

he encreaseth in knowledge, that he may still grow in grace, and so by a further sight of his corruption, is dayly sent out of himselfe, that so hee may obtaine new strength in Christ to goe forward in weldoing.

And so the child of God growes strong in the grace of God. 2. *Tim* 2.1.

1 And that by being dayly broken by the power of the law, seeing his damnable estate, and so driuen out of himselfe vpon the meere mercy of God. *Meanes.*

2 By enduring afflictions patiently, that in the experience of the changings in himselfe he may haue more experience of the vnchangeable loue of God.

3 To this end he must dayly discerne his inabilitie to any good that so hee may interest himselfe in the merit of Christ.

4 And he must renounce all other strength of wisedome, riches, and that he may finde more comfortably the power of God. *Ier* 9.

And

Helpes to grow.

And to this end he hath many gratious helpes. As especially

The vertue and power of his head and Captaine Iesus Christ who grew in grace, and is now perfected in glory to make vs perfect. *Ioh.*17. *Heb.*12.2.

2 The example and furtherance of the Saints which haue gone before, and do accompany him therein. *Heb.*12.1.

3 The continuall light of the word and spirit, both informing in the present estate, truth of our as also discouering what wee should, and shall be.

4 The experience of former grace, quickning faith and so sending to Christ.

5 As also experience of former failings, spurring forward throgh an holy shame and indignation, to recouer and redeeme the time

6 The time lost before, and therefore now much more to bee redeemed. The time to come not in our power, vncertaine.

7 The encrease of glory answering

swering the encreaſe of grace.

The triall of our increaſe of grace is.

Triall of growth.

1 If we haue fully ſubdued ſome ſinnes, ſo that wee neuer fall into the purpoſe or act of them again, as harted of God, expreſſed by hatred of his word, and Saints, reiecting of Chriſt, and his merite, and the effects thereof.

2 If wee finde ſuch ſinnes moſt weakened, vnto which heretofore we haue bene moſt addicted.

3 The more we grow, wee ſhall be ſure to haue more tentations, more oppoſitions of the world.

4 The more wee diſcerne and are humbled in the ſence of corruption the more wee grow in faith, and ſo in grace.

5 The more we are enlaged for the good of others ſoules, the more is the loue of God ſhed abroad in our hearts.

6 The more lowly, and meeke, and patient we are, the more hath the ſpirit of grace and compaſſion preuailed in our hearts.

7 The lesse wee set by earthly riches, the more wee are weaned from the loue of this present world, the more is our heart possessed of heauenly treasures.

8 And so by how much we are more contented with our present estate, euen by so much the more hath grace preuailed in vs.

9 And looke how much wiser wee are in discerning betweene things that differ, in redeeming the time and following the best graces, so much more hath the spirit of grace preuayled with vs.

10 And accordingly as wee account of Christ Iesus himselfe, preferring him before all the world, yea before our selues, so is the vertue of his resurrection shining in vs.

11 And as we can be deepelyer affected with sin,

12 Be more zealous of Gods glory,

13 Lesse feare yea more hunger after death: so do we grow in grace.

and

and fauour with God.

14 Yea we shall now bee more *ioyfull in troubles*;

15 More *charitable* in iudging of others.

16 More *iealous* of our selues.

17 More *conscionable* in euery dutie.

18 More *feare* the great and glorious God,

19 More *humble* in his greatest mercies,

20 More *thankefull* for the least of his blessings.

CHAP. VII.

And this is the next duty to bee performed of vs, namely Thankefulnesse. Which is,

Of thankefulnesse Sect. 1. What it is.

1 A Taking notice of each particular blessing the Lord bestoweth vpon vs: and acknowledging

2 The same meerely to proceede from the loue of God in Christ Iesus.

3 And that wee of our selues were and are altogether vnworthie of the blessing. *Gen.* 32.

4 That for the vse thereof, wee haue deserued to be vtterly stripped of the blessing. Yea

To be cut off finally from euer enioying any further mercy of our God. Yea

To haue deserued all contrary plagues to encrease our damnation.

Yet still ascribing vnto Iesus Christ the glory of his sacrifice.

That through him we haue obtained right in all Gods blessings.

And grace so to vse them, as that in Christ they are accepted.

That our persons are accepted aboue the worth of our obedience

That in Christ wee shall grow, and so attaine to perfection.

This is thankefulnesse. And it is necessarie:

Sect. 2. It vse and benefit.

1 To testifie and renue our right in each blessing.

2 To gaine thereby assurance of heauen:

3 We condemne the wisedome of the world which thinks it basenes to be thankful, or some imputation

tation of ill desert & vnworthines

4 We encrease them, and make them pledges of heauen. *Psal.67.6*

5 We do ease our selues of much begging, and so approch to the life of glory.

6 We acknowledge God to bee the giuer, and blesser of them.

7 We do answer the ende, why God bestowed them on vs. *Deu.8.*

8 And do by this duty performe a most principall part of worship & glory to our God, *Psal.50.23.*

9 Security and hardnesse of heart is hereby preuented.

10 Our faith in God is confirmed and encreased.

11 Spirituall pride and hypocrisie is ouer-mastered.

12 The certaintie of our saluation hereby pledged and confirmed.

13 Wee haue our conuersation in a most speciall manner in heauen.

14 Our account made readie, and so we prepared to meete the Lord.

15 It is hardest to be performed and therefore most excellent.

16 We are hereby humbled, & so fitted for further blessings.

17 This is the end to which all other exercises of religion are directed.

18 Hereby wee glorifie God as God. *Rom.* 1.22.

19 And so being dayly abased in our selues we are prepared vnto glory.

And it is to be performed dayly.

1 Because we dayly receiue good at the hands of God. *Lam.* 3.23.

2 And by this means shal preuent many euils which daily do assault vs

Sect. 3. *And this duty is performed on this manner.*

First, *The heart* must be prepared: And that

1 We must be rauished with the greatnes & goodnes of the Lord.

2 With sound notice of the blessing, both concerning the truth thereof, as also the woorth of the same, conceiuing more excellently of God then we possible can see him

him by his blessings. *Ps.*47.7.

3 True humility for the same, by serious meditation, both of the Maiesty, power and goodnesse of God, and also of it owne vnworthinesse. *Gen.*32

4 As also it must be purged by a setled purpose of not offending so bountifull a God.

5 And with an holy perswasion, that we haue receiued the benefit in the fauour of God, through Iesus Christ.

6 And lastly with an holy desire to set forth the glory of God.

7 As also it must so bee filled with the present blessing, as that still it hunger after greater graces

2 *The mouth must speake of the mercies of God: And that*

How to speake of Gods mercies.

1 Reuerently and holily, not lightly or loosely.

2 Particularly, as neere as wee may recounting the same. *Gene.* 32.10. And as daily and howerly occasions are offered, 1. as by deliuerance from euils. 2. Preseruation in good, 3. acceptance of

vnperfect seruice, 4. and renuing encrease of spirituall and temporall blessings, as also 5. preuention of sin, and so *suiting*, and *renuing* our thanksgiuing accordingly.

3 Publikely, euen in the great congregations vnto the Church of God, yea to the generations to come. *Psal.66.* and 102. *Psal.34.*

4 Priuately betweene God and our owne soules to auoyde hypocrisie. *Mat.6.*

5 Wisely and orderly for spirituall blessings, and then for temporall. *Eph.1.3.*

6 Faithfully, aswell for blessings promised & to come, as for those we haue receiued. *2.Chron.6.*

7 Constantly, aswell when God takes, as when he giues. *Iob.1.21.*

8 Humbly, acknowledging our selues to be vnworthy of the least of them. *Iacob. Gen.32.* Aswel confessing our wants & desiring supply, as acknowledging Gods graces in vs. *Luke 18.*

9 Speedily, if it bee possible to preuent the Lord. *Ge.24. Ps.59.16.*

10 Con-

10 Continually, euen all our life long. *Pſal.*75.9. *Pſal.*79.13.

11 Charitably prouoking others to the like duty. *Pſ.*34.3. *Pſ.*92.18.

12 Acknowledging Gods graces in others, & without enuy or detractiō aduancing the ſame *Nu.*11

13 Yea, wiſhing that all may be partakers of the ſame graces with vs. *Num.*11.

14 Impartially, aſwell for the leaſt, as for the greateſt:

15 Spiritually, referring all preſent bleſſings, to the *Fountain*, our redemption by Chriſt, and confirming our right, & vſe from thence yea from thence, building aſſurance of perfection.

16 Senſibly, apprehending Gods goodnes more to vs then to any other. *De.*17. receiuing euery preſent bleſſing as in our right to heuen. Frequently, remembring often what God hath done for vs, & by many and diuers words couenanting with our God, to pay this oblation, both to preuent the vntowardlines of our nature, which is ſo vnwilling.

2 To this, as also to shame our selues the more, if happily wee grow negligent herein. *Psal.* 107. *Psal.*146.&c.

3 *Thankefulnes must be performed in life.*

3 *Wee must praise God in our life and actions. Here obserue these principall actions of thankefulnesse.* Psal. 3.1.Psal.50.23.

1 To renue our obedience, and encrease our seruice of God. *Psal* 116.

2 Continuall mortification of the old man. *Psalme* 106. 3. *Ezra.* 10.*Rom.*12.1.

3 Casting out the speciall and beloued sinne. *Mat.*5.29.

4 Making much of the meanes wherby Gods blessings are sanctified, and so continued vnto vs, namely, the preaching of the Gospell, &c. *Rom.*10.15.

5 Labouring heartily the conuersion of others. *Psal.*51 *Psal.*34. 4.5.

6 Releeuing, and forgiuing, & praying one for another. *Eph.*4.

7 Beleeuing Gods promises, & waiting patiently the full accomplishment

pliſhment of them. *Pſal.* 40.1. *Heb.* 11. *Pſal.* 64.10.

8 Erecting monuments and trophes of Gods benefites to poſteritie. *Gen.* 22.15. &c.

9 Writing and regiſtring the noble acts of the Lord. *Pſal* 102. *Pſal* 45.

10 Impoſing fit names unto our childrē, in remembrance of Gods mercies. *Gen.* 41.

11 Paying our vowes vnto God and men. *Pſal.* 65.1. *Ion.* 2.9. *Pſ.* 50.

12 Being content with whatſoeuer God beſtoweth vpon vs. *Phi.* 4. Giuing thanks in al things at al times to God the Father, in the name of our Lord Ieſus Chriſt *Epheſ.* 5.20.

13 To imploy the bleſſing wee receiue to the beſt behoofe of our Maiſter and our owne comfort. *Math.* 25.26.27.

14 Confeſſing the name of God conſtantly. *Pſal.* 44.

15 Hatience in waiting the accōpliſhment of Gods promiſe.

16 Seeing by faith into the fulneſſe

neſſe of happineſſe, yea

17 Apprehending light in darkneſſe and ſeeing that to bee good which the world eſteemes euill,

18 And reioycing in a litle good though there be matter of mourning for much more euill.

19 So honouring the inſtrument as not to make an Idol thereof.

Thus are wee to performe thankefulneſſe vnto God.

Which that wee may performe more happily:

Sect. 3. *What euils to be auoided.*

First, *Let vs beware of theſe euils which are maine enemies to this duty As,*

1 To imagine, that we deſerue any thing. *Luke* 17.10.

2 That wee haue any thing meerely, by our owne labour and induſtry. *Pſal.* 127.

3 That wee harpe more vpon our troubles, then Gods fauors & benefits.

4 Take we heed that we grieue not immoderatly for euils preſent for this will ſteale from vs all remembrance of former bleſſings.

5 That

5 That we be alwayes begging, but neuer recounting what wee haue receiued.

6 That we consider what others haue, rather then what we haue need of.

7 That we be not ſecure in the bleſſings of God, but rather feare our eſtate moſt when wee haue moſt fauours. *Iob.* 1.

8 That we tie God vnto theſe outward things, or to the continuance of any particular.

9 That wee dote and reſt vpon theſe, not rather forget them in regard of the things of the life to come. *Phil.* 3.

10 That we conceiue baſely & meanly of Gods mercies, and do not ſee and worſhip God in the leaſt of them.

11 Auoid we ſlauiſh feare, and deſperate pride, as if becauſe we are vnworthy of any, therfore we will acknowledge none.

12 Nay, leſt wee bee accounted hypocrites, wee will not declare what God hath done for vs.

13 Take

13 Take wee heede here also of *Spirituall pride*, that while wee should acknowledge our thankefulnesse for what we haue receiued, we rather repine at our own condition, that wee had neede thereof.

Secondly, *Let vs vse these helpes to thankfulnesse*: As

Sect. 6. Helpes to thankfulnes

1 Rest we vpon God, as the giuer of all good blessings.

2 Vse wee all holy meanes for the obtaining of them.

3 Leaue wee the successe to GOD, depending on his prouidence.

4 Thinke we not what God can giue, but what is fit for vs to receiue.

5 And thinke we not so much on what wee want, as what wee haue, about many of the deere children of God.

6 Yea, consider we not so much what we haue, as how we haue vsed it.

7 And further, remember wee not so much what wee haue, as what

what we may haue, if we doe beleeue, and offer the ſacrifice of praiſe.

8 Yea, let vs wiſely lay to our hearts what we haue loſt by our former vnthankfulneſſe.

9 Conſider we how ſmall a tribute the Lord requires for all his bleſſings. *Pſa.* 116.12.

10 What a prerogatiue wee attaine by thankeſgiuing, that God is the receiuer, and wee the giuers vnto God, and how much better it is to giue, then to receiue.

11 Let the creatures prouoke vs hereto, leſt otherwiſe they condemne vs. *Heb.* 6.

12 Let our commodity perſwade vs, either if we will haue, or vſe, or hold Gods fauours comfortably.

13 And laſtly, conſider we the account to be made in the life to come, which is made vp by thankfulneſſe vnto God in this life, *Ioh.* 3.

14 Labour we in each particular

lar blessing to see a pledge of heauen, and a step thereto.

15 And that all the sence and sight of present and future blessings, be swallowed vp in our desire to glorifie God.

And thus farre concerning thankfulnesse.

Sect. 7. *benefit thereof.*

The chiefe vse and benefite thereof, is, to keepe vs in a constant course of obedience vnto God in the enioying of his blessings.

And this is the next duty daily to be performed of vs.

Chap. VIII.

Of Constancie and Perseuerance.

Namely, to labour constancy, and perseuerance vnto the end.

Sect. 1. *It is most necessary.*

And that because:

First, hereby wee approue the soundnesse of our calling and gifts, which otherwise if we faile, were but temporary, giuen rather for others then for our owne good.

2 We

2 We doe vphold and confirme others.

3 Wee doe alſo iuſtifie the power of our profeſſion, and aduance it before all other callings.

4 We obtaine the promiſe and the crowne that is ſet before vs. *Heb.*11.which otherwiſe by falling away we ſhall loſe. *Reu.*3.6.

5 Wee approue the truth of *God*, and giue him the glory of his faithfulneſſe, 1. *Theſſ.*5.24.

6 We ouercome Satan and all our enemies, *Eph.*6.13.

Grounds hereunto are:

Sect. 2. *Grounds of perſeuerãce*

First, The eſtabliſhing of our faith, that the children of God ſhall continue to the end; and that becauſe,

1 Our God is faithfull and Almighty, *Rom.*11. and his gifts are without repentance who hath promiſed it.

2 Ieſus Chriſt makes continuall interceſſion for vs. *Luk.*22. 33.

3 The

3 The Holy Ghost shall abide with vs to the end of the world. *Iohn* 16. to preserue vs. *Iohn* 14.

4 We are the beloued of God: and therefore,

1 Whom he loues once, he will loue to the end. *Iohn*.13.

2 Whatsoeuer wee aske in his name, the father will giue vs, if it bee agreeable to his will. 1. *Iohn*. 5. 14.

3 All things shall turne vnto our good. *Rom*.8.29.

4 Wee are married to him for euer in holinesse and righteousnesse. *Ose*.2.

5 Gods Couenant with vs is euerlasting. *Ier*.30. *Eze*.11. *Psa*.89 & *Ose* 2.

6 Wee are vnited vnto Christ our head, *Col*.2. and giuen to him of the Father: and therfore none shall take vs out of his hands. *Ioh*. 10. *Ioh*.17.17.

7 Wee haue the Word and Sacraments, which shall continue with vs to the worlds end, to vphold

hold vs in our righteousnesse, *Mat.28.Eph.4,8.*

8 Wee haue strengthning grace to continue vs in wel-doing. *Eph. 3.16.*

9 Our slippes and fallings are meanes to perseuerance.

Here consider:

1 That the childe of God being regenerated, may, and doth fall; and that becausse,

1 God leaues him often to himselfe, *Ose.5. Ps.30.* and that

1 To let him see his owne strength to be humbled thereby. *Hos.14.4.*

2 To driue from that hold, to relye onely vpon God, *Cantic.3.4. Luk.22.32.*

3 To make him more compassionate and helpfull to others in their infirmities.

2 Sathan is continually sifting of him. *Luk.22.*

3 He carries about him a Traitor ready to betray him hourely. *1. Pet.2.11.*

4 His falles may well stand with his

Sect.3. Remouing the hinderances here, 1 of the fall of Gods children and the cause thereof.

his estate in grace, yea do much make for the triall and encrease thereof, 1. *Pet.* 1. 7.

2 *The benefite thereof.*

As in his fall,

1 He discernes his imperfection, and so is prouoked to take stronger hold. *Canti.* 3. 4.

2 In his recouerie hee feeles the vndouted grace of God, *Psa.* 32.

3 In both hee hath experience of the combats betweene the flesh and the spirit, all which are vndoubted signes of regeneration. *Luk.* 11. 21.

4 He is made more acquainted with the deceitfulnesse of sin, and so more skilfull to preuent the same. *Heb.* 3. 13.

5 He is shamed by his fall, and driuen from the hold of the world, and such like baits of sin, *Hos.* 14. 4.

6 He is prouoked more eagerly to follow after the marke, by how much he hath been cast behinde. 2. *Cor.* 11.

7 He becomes more fearfull of kim-

himselfe, and will not be so venturous vpon the occasions of sin. *Math.*26 75. *Consider therefore,*

2 *How farre a regenerate man may fall.*

First, *In his Faith*, by doubting of Gods fauour and the assurance of his saluation, *Psal.* 22. *Psal.*51. *Psal.*77. *Hence procedes,*

3 *How far the regenerate fall.*

1 Proud and foolish reasonings against God, *Ier.*12.1.

2 Vaine and vncharitable speeches & wishes against our selues. *Iob.*3.

3 Rash and hard censuring of others.

4 Distasting of the means, and furtherances to saluation.

5 The graces of God may bee lessened in them. Psal.51.

6 They may be couered.

7 Losse of some graces of God all his life long, as the measure of the comfortable euidence of saluation.

2 Erring through ignorance in some maine point of saluation, so the Apostles, *Act.*1.6.

3 He

3 He may dwel in his ignorance for a time, and maintaine the same. *Gal. 2. Peter.*

Secondly, *in his life.* And that,

1 By falling into some grosse sins. *2. Sam. 11. 2. Sam. 24.*

2 To lie a sleepe in them till he be roused vp.

3 To fall into them againe after repentance, and so may commit rebellion against God. *Lament. 3. 45.*

Hence will follow:

4 *Danger of the falles of the Elect.*

1 That the light of Gods countenance shall bee taken away. *Psa. 51.*

2 The horrours of hell shall assault and buffet him, and so hee may despaire both in himselfe, and also concerning any present feeling of Gods mercy. *Psa. 77. 11.*

3 Some grieuous outward afflictions shall follow him to the graue. *Dauid.*

4 His life shall bee a burthen and irksome to him. *Iacob.* and he shall bee impatient vnder the crosse. *Iob. 3. 7.*

5 Yea

5 Yea through violence of temptation he may happily offer violence to himselfe. And so

6 Hee shall cause the name of God to bee blasphemed by the wicked, 2. *Sam* 12.

7 His first loue shall be cooled, and zeale in godlinesse abated. *Apoc.* 2. 4.

8 The weake shall be offended at him.

9 Gods Spirit shall be grieued. *Eph.* 4.

10 He shall feele a weaknesse in him, in regard of such sinnes as haue got strong hold often ouer him. *Psa.* 6. *Ier.* 13. 23.

Thus farre may a regenerate man fall, and yet remaine in the state of grace, and differ from a reprobate, or hypocrite. As thus,

Sect. 5. *Of the difference betweene the and the wicked in their falles.*

1 The Reprobates temporary faith is the chiefe cause of his falling, and prophanesse of life; but the elects error in life is the occasion of the decay of his faith.

2 The hypocrite is vsually sence-

senceleſſe in his fall, and ſo continues, 1. *Tim.* 4. 2. but the regenerate at length hath the true ſight of it. 2. *Sam.* 24. 10.

3 The hypocrite if he fret and grieue, it is for feare of puniſhment, or loſſe of the temporall bleſſing, not for the loſſe of Gods fauour, &c. *Pſalm.* 51. *Gen.* 27. But the ſorrow of Gods ſeruant is for the offence againſt God principally.

4 They both fall into the ſame ſins againe, but yet the hypocrits after ſinnes are committed, with more ſtrength and ſecuritie, thoſe of the regenerate with more reſiſtance, feare, griefe, and in great weakneſſe. *Pſa.* 19.

5 They both are impatient, and ſpeake fooliſhly againſt God, but the hypocrite ſpeakes as he thinketh, and wiſheth in the aduiſednesſe and purpoſe of his heart: the regenerate ſpeakes in folly, raſhneſſe, not as he thinketh or wiſheth; but as his corruption and tentation ouer-ruling him, doth

doth misleade: and comming to himselfe, condemnes himselfe for it, and cleares the Lord, *Psal.* 7.3. *Iob.* 42.

6 They both decay, and loose their first loue, but yet the hypocrite counts this to be his wisedome, and the true measure of holinesse, esteeming his former zeale to be rashnesse, &c. whereas the regenerate acknowledgeth it *was better before then now*, and mourning vnder his estate, labours the recouery, and in some measure obtaines it. 2. *Sam.* 12. *Mat.* 26. 2. *Hos* 7

7 They both may refuse the means also, but yet the hypocrite in pride and obstinacie, falles at length, from *loose* meanes, to *none*, and so to a despising and persecuting the same: the elect, though he leaue in his heart, yet he returnes with shame, and cleaues more conscionably to the meanes, and is profited thereby.

8 They both may be loosers by their fall, and not recouer all

their life long: *But with these differences,*

1 The reprobate looses all graces, and becomes a very beast, *Psa.*49. without knowledge, ciuility, &c. The regenerate recouers necessary graces, as faith in some measure of vse and feeling: but that *full perswasion, ioy in the Spirit*, &c. hee happily recouers not againe, all his life long.

2 The reprobates losse is without feeling, causing him to set vp his rest more securely in this life, and so prepares him to suddaine destruction: that of the elect, humbles him in all things, causes him to worke out his saluation with feare and trembling; to goe downe with sorrow to his graue, and to bee weary of the world, and to desire to bee with Christ, *Phil.*2.12.

This may wee discerne betweene the falles of Gods children, and the wicked. And this serueth,

*Sect.*5. *Vse hereof.*

1 To preuent wrong iudgement concerning the falles of our

our brethren. And so

2 To labour with all meekenesse their recouery. *Gal.6.1.*

3 To condemne the world that makes no difference herein betweene the Saints and the wicked.

4 To prouoke the Saints to repentance.

5 To preuent repining, and murmuring at Gods wisedome, leauing corruption in vs. As also,

6 To esteeme more highly of Christ our Sacrifice.

7 To try vs in our decayes, and to comfort vs in the same. *Prou.* 24.16.

8 To iustifie Gods faithfulnesse who neuer forsakes his children. 1.*Cor.*10.13.

9 To stop the mouthes of the wicked, who reioyce at our falles. *Mich.*7.8.

10 To assure vs of constancie and perseuerance to the end. 2. *Tim.*4.18

11 And to hunger after heauen.

Sect. 6. Helpes to perseuerãce

Helpes hereunto are,

1 The keeping of the light of iudgment, *cleare and sound*, Phi. 2. 8

And that because,

1 Hereby the exorbitant practise is eft-soones reformed.

2 The true state and measure of sanctification is discerned, and so finding our shortnesse, we are prouoked to go forward, Phil. 2. 9.

3 The conscience hereby is assertained of the truth of it well-doing, and so faith is confirmed, and sanctification therby renued.

4 Repentance also is hereby renued, in that the conscience, by the light of iudgement, discerning it daily failings, is thereby conuinced, and so prepared to repentance.

And how

And this is obtained and preserued,

1 By submitting the iudgement in all things to the rule of the word. Esay. 8.

2 Hearkning to the voyce of conscience checking for sin, and approuing for wel-doing.

3 La-

3 Labouring a daily encreaſe of knowledge, *Philip.*1.9.10. *Epheſ.*3.

4 Yet auoyding curioſity, and vnneceſſary ſpeculations. 1. *Tim.*4.

5 Submitting to reproofe, and continuall afflictions.

6 Reſoluing that ſin is fooliſhneſſe to God, and holineſſe fooliſhneſſe to the world.

A ſecond helpe to perſeuerance, is,

The wel-ordering & guiding of the heart (*of which heretofore*) And *Thankfulneſſe* for what wee haue receiued. *Col.*2.12.

A third is, the daily maiſtering and ſubiection of our affections. *Of which alſo before.*

A fourth is the continuall remembrance of Gods mercies towards vs. *Ioſ.*24.1.2.3.

A fift is a continuall feare of our ſelues, *Rom.*11.

6 We muſt alſo labour the eſtabliſhing & confirming of others.

7 Meditation of the ſhortneſſe of our life, and vncertainty of the

comming of Iesus Christ.

8 As also waiting patiently the accomplishment of the promises. *Col.* 4.

9 Spirituall wisedome in auoyding troubles, and disposing affaires, *Col.* 1.9.

10 consider we the Saints, who haue finished their course, and yet without vs shall not be perfected, *Heb.* 11.

11 Look we vnto Iesus the Author and finisher of our faith; who hath finished his course, and wee shall follow him. *Hebr.* 12.1.2.3.

12 Comfort wee our selues in our former experience; and if we haue ouercome the Lyon and the Beare, we shal also ouercome the Philistim. 1. *Sam.* 17. 2. *Cor.* 1. 10. 2 *Tim.* 4.17.18.

13 Looke we by faith vnto the recompence of the reward, so shall wee swallow vp and ouercome all difficulties and tediousnesse whatsoeuer. *Hebr.* 11. 25. 26.

CHAP. IX.

Of Watchfulnesse.

A Notable helpe to *Perseuerance*, is *Watchfulnesse* ouer our hearts, and wayes, that they may continually be acceptable to God. *Eph.6.15.* 1. *It vse.*

And that because,

1 Hereby wee are prepared to tentations. *Luk.21.34. Mat.13.25.*

2 Enabled to vnder-goe them. *Eph.6.11.12.*

3 And also to haue a good issue out of them, *Luk.21.36.*

4 Without this, our whole life and best actions are either rashnesse, vncertainties, or security, *Prou.28.14.*

5 By it we attaine certainety and resolution in well-doing, *Ephes.6.13.*

6 We preuent some euil which may make all other comforts vnsauoury, which wee are sure to looke for in well-doing, *Math.26.41.*

7 Hereby the other graces of God are much beautified and increaſed in vs.

8 And our infirmitie very happily auoided, or couered, Pſ.119.9

9 The beſt without it, haue been deceiued, as *Adam*, *Dauid*, *Gen.3.6.* 2.*Sam.*11.

10 Hypocriſie in well-doing, and ſpirituall pride is preuented, or maiſtered.

11 Dulneſſe and weariſomneſſe alſo in good things, is much holpen and preuented.

12 Eſpecially hereby we are enabled to powerfull prayer, *Math.* 26.41.

13 As alſo kept ſober and humble in well-doing. 1.*Pet.*5.7.

14 The whole body of ſinne is hereby daily weakned.

15 The Spirit of God is kept liuely in operation.

16 And ſo we prepared happily to perfection.

2 *How performed.*

Now this Watchfulneſſe is performed,

Firſt and principally by obſeruing

uing the heart, and yoaking it.

2 Keeping vnder also the outward man.

3 And this not for a spurt, but all our life long, *Psal* 101. *Psal.* 119.73. most fearing our abuse of Christian liberty, and so bounding the same within it true compasse, *Gal.* 5. especially, that wee be not brought in subiection to any thing.

4 And that obseruing and suspecting our greatest strength, 1. *Cor.* 10.12.

5 Aiming especially at the sins which we haue most delighted in. *Psal.* 19. *Psal.* 25.

6 Looking especially to the sins that do most annoy vs.

7 Examining the best graces of God in vs, lest some dead flye bee in them. *Prou.* 28.9. *Mat.* 6.

8 Behauing our selues in all things as weaned childrē, Ps. 131.3.

9 More depēding on the watchfulnesse of our God ouer vs, then in any thing we can do.

10 And therfore continually re-

nouncing our ſelues, and reſigneing our ſelues into the protection of the Almighty.

11 In performance of holy duties, ſuſpecting eſpecially the ſhew and colour, watching ouer our naturall corruption, and the ſinnes of our Calling.

12 Alſo labouring to diſcouer and conquer the contrary tentation: as in affliction, impatiency, and diſtruſt.

Helpes hereunto are:

3 *Helpes to it.*

1 Conſider wee, that the beſt doe faile in watching as they ſhould.

2 That it is no bondage, but a bleſſed liberty thus to looke to our ſelues.

3 Looke we our ſelues d ily in the glaſſe of the word, *Pſalm.*119. *Heb.*12 6.

4 Suſpect wee alſo our ſelues, and feare we alwayes. *Pro.*28. 14.

5 Let the feare of God be continually before our eies, 1.*Cor.*7.1

6 Vſe we ſobriety in our knowledge and vſe of outward things. 1.*Pet.*

1. Pet. 4. Rom. 12. 3.

7 Prouoke we each other cheerfully to holy duties, Psal. 122.

8 Consider wee, how watchfull worldlings are to obey the precepts of men.

9 If we haue slipped, let vs returne againe in feare and trembling.

10 Obserue we the checkes of conscience for euery action.

11 And let not the motions of the spirit be vnrespected.

12 Extraordinary and speciall mercies of God be we carefull to record.

13 And tremble we at his iudgments, wisely laying them to our heart.

14 Let the day of our death be alwayes in our eye.

15 And make we full account to come to iudgement. 2. Cor. 5.

CHAP.

Chap. X.

Of Prayer.

A Further helpe to *Constancy*, is, *Earnest and constant Prayer* vnto GOD, to vphold vs by his mighty hand, *Ephes.* 6. 14 15.

And that,

1 Publicke in the Congregation, *Psa.*92. *Psa.*122. *Mat* 6.

2 In priuate, as well with our families, as in our closets and secret recourse, *Mat.*6. *Psa.*4.6.

And this is necessary,

1 *It vse.* 1 Because the Lord hath commanded it, *Psalm.* 50. 15. *Matth.* 6. *Luk.*11. to oppose against our vnworthinesse.

2 Hereby wee approue our selues to bee louing membes of Christs body; and the truely adopted sonnes of God, *Rom.*8.13. *Psa.*24.22.

3 We performe a speciall part of worship vnto the Almighty, *Psa.*50.15.23.

4 We vse the especiall meanes, whereby

whereby all Gods blessings are enioyed, and sanctified. *Luke* 11.13 1. *Tim.* 4.5.

5 And, though the Lord know what we haue need of before wee aske, yet hereby *wee acknowledge* and *discerne the same.* Isa. 65.24.

6 Hereby we are *also humbled vnder the mighty hand of God.*

7 Wee do also *performe thankefulnesse vnto God* for al his mercies.

8 As also *we giue vnto God this prerogatiue, that he is the searcher of our hearts,* and also

9 We *acknowledg his speciall prouidence,* that he careth for vs. *Psal.* 34

10 Heerby our *faith* and *patience* is gratiously *exercised* and confirmed.

How performed.

Now that we may pray aright:

1 Our prayer must bee in *faith* without doubting. *Iam.* 1.6. to God not to Saints or Angels. *Rom.* 10.

2 In *loue* forgiuing one another, and praying for each other *Luk.* 1. *Math.* 6. yea for our enemies.

3 In *wisdome,* praying first for the fauor of God, whē we would haue any blef-

Note.

blessing, and when we would haue any euill remoued, praying for the forgiuenesse of sinne, which is the cause thereof. As also 2. diuiding the times wisely, for prayer, and our callings.

4 In *zeale*, and feruency, 1. from the heart, and affections, principally aiming at Gods glory, &c. 1. *Cor.* 14. *Iacob.* 5. 16.

5 In *constancie* and *patience*, waiting the Lords good leasure. *Psal.* 40. 1. *Psal.* 135. *Psal.* 147.

6 In *sinceritie*, from our right in Christ Iesus; and out of the holy purpose of our heart denying our selues.

7 In an *holy order*, 1. for those that concerne *Gods glory*: 2. such as concerne *saluation*: 3. such as *respect this life*. And so on the contrary, we are to pray against such as crosse these things in their order.

8 Our minds must be *free from all worldly* and *carnal respects*.

9 In *humilitie*, abasing our selues before the Lord, *Dan.* 9. *Gen.* 32.

11 As

10 With *thankesgiuing* vnto God for all his mercies. *Psal.* 116.12.

11 As also, with *true repentance* renuing our vowes to the Lord. *Psal.* 26.6. *Isa.* 1.15. 1. *Ioh.* 3.22.

Thus must our prayers bee made vnto the Lord, and by them we shall be,

First, *Much strengthened in the grace of perseuerance.* Luke 22.32.31 also. 3 *The benefit of prayer*

2 Kept in the vigor and power of our Christian life. *Ephes.* 6.

3 Experienced in our sweet fellowshippe with God. *Rom.* 8.15.

4 Our spirituall armour alway; fitted and exercised. *Eph* 6.

5 Our dayly wants supplyed or recompensed. *Iames* 1.5, 2. *Cor.* 12.

6 Tentations conquered; and happily diminished. *Mat.* 4.

7 All our occasions well seasoned, and turned to our good. 1. *Tim.* 4.

8 Our whole life sanctified, and wee prepared comfortably to a better. *Phil.* 1.19.

To this end also serueth another

ther principall helpe, which is *Patience*, of which in the Treatie of Helpes.

Chap. XI.

Of peace with God, and lying downe therewith.

And thus being prepared, wee are ready for sweete Peace with God either to lay our selues downe therewith in peace to our sweete repose, or to yeeld vp our liues with ioy vnto the hands of our redeemer. Psal. 4.8. Acts 7.59. 1. Cor. 1.7.

And this is the last duty dayly to be performed of vs: and this peace is principally to be laboured of vs Because,

1. *It necessitie. As*

1 Wee must respect not so much what we haue done, as how the Lord hath accepted it. *Ro.* 5.1

2 Hereby wee shall with courage goe forward, and be comforted in the imperfection of our actions. 2. *Cor.* 8.

3 We shall obtaine and maintaine that vnspeakeable ioy of the holy Ghost in our hearts, *Phil.* 4.4.

and

and auoide the contrary ſadneſſe, and diſtraction which proceedes from want of this peace.

4 We ſhall refreſh the graces of God in commending them thus with our ſelues to the peace of God. *Now this dutie is performed, and bleſſing obtained:*

1 By performing the dayly duties in their former order, and with conſtancy.

2. *How obtained.*

2 If by ſome vrgent occaſion or tentation we haue bene interrupted, yet to returne to them, and to redouble what wee haue omitted the next day.

3 And this to bee done not ſuperficially with wearisomneſſe or of cuſtome, but determinately, and for conſcience ſake. To this end

4 Examine thy ſelfe, how thou couldſt one houre well bee without one of the former graces, as without the comfort of the remiſſion of thy ſinnes, &c.

5 Iudge, and earneſtly bewaile thy ſelfe, if thou haſt either omit-

omitted or sleightly performed any of these.

6 Be sure so to performe these as that thou doest not neglect thy calling. 2. *Thess.* 3. 12.

7 If thou hast performed them in some poore measure, yet rest not in it, but labor more earnestly with God for a further grace. *Phil.* 3. 13.

8 And yet bee thankefull vnto God for these small grapes and fruits, acknowledging that it is his great mercie, that thou canst doe any thing, and giuing him all the glory thereof. 1. *Corinth.* 15. 10. *And thus shalt thou be sure to obtaine this peace of God.*

And hauing obtained it, thou must lie downe therewith, and carie it with thee to thy bed.

1 Because thou knowest not whether thy bed shalbe thy graue 1. *Pet.* 1. 24.

2 Thy sleepe hereby shall bee much sweeter, and dreames more comfortable. *Psal.* 4. 8.

3 Thou shalt auoyd nocturnall pollu-

pollutions and vncleanesses.

4 Thy reines shall teach thee in the night season, and the darknesse shall bee as the noone day. *Psal.*16.7.

And this is performed.

3 *How performed.*

1 By resigning vp our selues into the hands of God.

2 Ascribing vnto him the glory of all the good wee haue performed. *Psal.* 115.1. *Esay* 26.12.

3 Acknowledging our selues to bee vnprofitable seruants, if God should enter into iudgement with vs *Luke* 17.10.

4 Craving earnest pardon of our imperfections in Iesus Christ, and laying our selues a sleepe in his bosome. 1. *Iohn* 1.9.

5 Comforting our selues if sense of faith bee not present, yet with former experience and inward habit thereof. *Psal.* 22.10.

6 Yeelding vp our selues in a willingnesse to death, in ful expectation of the life to come. *Phil.* 1. 20.23. And thus guiding our selues by these former rules, we shall lie downe

downe in peace, and so shall wee comfortably performe the dayly sacrifice.

And thus farre concerning such necessarie duties, as wee are bound in some measure dayly to performe.

Chap. XII.

How to profit in this direction.

FOR our better encouragement and furtherance heerein; obserue these rules:

1 That being conuinced in conscience with the necessity of these dueties, we purpose and solemnly vow vnto the Lord the attempting and prosecuting thereof. *Psal.* 119. 106. *Psal.* 119. 7.

2 That God principally respects the purpose of the heart, & if there be a willing minde, accepts according to what wee haue, and requires not what wee haue not. 2. *Cor.* 8. 12.

3 That wee giue not eare to the flesh pleading noueltie, impossibili-

bilitie, &c. *Gal.* 1. 16.

4 That we trie the Lord, who is wonderfull in blessing the vnfained endeauours of his children. *Hag.* 2. *Malach.* 3. 10.

5 Then let vs make trial at first in one of these, and grow readie therein, so shall wee with more willingnesse and skilfulnesse proceed in the rest. *Iames* 2. 10. *Iames* 3. 2.

6 Let vs not faile to meete the Lord with vnfained thankefulnes, when we see him comming effectually in the weake performance thereof. *Psal.* 81.

7 And so condemne and prouoke thy selfe, as before, and thou shalt see (by Gods mercy) a good encrease.

Yea, thou shalt not only be able to performe these dueties with comfort, but also thou shalt be able to entertaine each seuerall occasions of the day, to Gods glory thy exceeding profite and benefit of others.

Motiues and Helpes hereunto thou shalt find,

Helpes thereto.

1 A dayly discerning of thine owne inabilitie. And

2 So renouncing of thy selfe to be found in Iesus Christ.

3 When thou hast found thy selfe in Christ, yet still to deny thy best righteousnesse, that thou maist wholly liue by and in the life of thy Sauiour: in whom thy person shalbe accepted, aboue all worth of thy seruice.

4 And meditate often, not so much on the *ioy* the Saints haue in heauen, as in the *matter thereof*, their constant and free glorifying of God.

5 Cheering vp thy heart; that thou hast so far communion with them, in that heauenly worship, as that now thou performest that in truth, which they doe in perfection: and so hast thy conuersation also in heauen: yea thou art hastening to that perfection, by dayly denying of thy selfe, and growing in Christ thy head, and hast both their examples to encourage, and prayers to further thee thereto:

yea

yea seeing without thee they shall not be perfected. Therefore thou shalt also aspire to perfection, that so the body of thy Saviour may be fully compleate. 1. *Cor.* 1. 24. *Heb.* 11. 40.

6 And seeing all lets shall by Gods mercie proue furtherances hereunto, thy very sins shall prouoke thee, much lesse then affliction shall hinder: therefore learn to liue by faith in the discerning of thy estate, and wrastling with these oppositions; that so not yeelding to tentation, or not lying vnder the burthen thereof, thou maist still goe forward more humbly with thy God, and bee more then conquerour through Christ that hath loued thee. *Rom.* 8.

7 Adde hereunto a dayly meditation of the time vnprofitably spent heretofore, and hence wee shalbe prouoked to redeeme it in this constant manner for the time to come. *Romanes* 6. 22. 1. *Pet.* 4. 4.5.

8 E-

8 Especially if we weigh withal the wonderfull mercy of our God that hath not yet called vs to an account for our former abuse and vnprofitablenesse, surely if wee make a right vse hereof, wee cannot choose but resolue to answer this loue of God in our more earnest and constant endeauors, for the time to come. *Rom.* 2.4.

9 And if we shal now withal wisely lay to heart, what litle assurance we haue of any time to come: how that there is not any, howre, nay moment, wherin we shall promise security to our selues, and put the euill day farre from vs, that wee may approach to the seat of iniquitie: whereas we may say to our soule, Now soule cast care away, be bold a litle with God, remit off thy sinceritie, &c. But that, euen in that moment, it may bee said vnto thee, Thou foole, thy soule shall bee taken from thee, surely this would moue vs rather to this dayly and continuall seruing of God, to adde somewhat vpon e-

uery

uery occasion, to the making sure of our election. *Luke* 12.21.

11 Especially, if we consider that our aduersary the diuell goeth about continually to entrap & deuoure vs, 12. and our owne wicked and trecherous hearts are neuer a sleepe to sinne to entertain Satan: ought wee not continually to stand vpon our guard, that so we may resist the diuel, & preserue our soules frō bondage. 1. *Pet.* 5.8.

13 Surely if we did but consider that while wee do not serue our blessed God in this holy & constāt maner, we in that meane time are seruants vnto sin: & so both break the peace of our consciences, interrupt & hinder our sweet felowship with our God, grieue his blessed Spirit, & so expose our selues not onely to many secret wounds of conscience, but also to many outward blowes, and reproachfull buffetings, not onely tending to bring some heauie affliction vpon our selues, but especially to lay reproach vppon our

profession, & to cause the name of our glorious God to bee blasphemed. This, if either wee loue our selues, or haue any zeale to the glory of our God, must certainly constrain vs to the conscionable performance of this duty, euen daily to endeauour somewhat to maintain our peace with God.

14 And had we no other respect but this: how wee might lay our selues downe in peace, how wee should sleep sweetly, how to lay al our caresvnder our pillow, & preuent filthy & fearfull dreams, how to auoide feares of worldly casualties as fire, theeues, &c. Surely we would settle our hearts by this course in the day, that they might not be vnsetled in the night.

15 Nay must we not be guilty of despising the blood of the couenant, and esteeming of the Son of God as a prophane thing: If, seeing the Lord Iesus makes continuall interceſſion for vs at the throne of grace, that wee might dayly offer vp our soules and bodies

dies as a liuing sacrifice in obedience vnto our God, wee shall notwithstanding neglect this holy dutie, & either not serue our God at all, or serue him at our pleasure.

16 Will not this proue euen plaine wil-worship, and so abominable to God?

17 And shal we not be condemned of horrible ingratitude, that when our God bestowes such blessingson vs, and renues his mercies euery morning vnto vs: especially reuiues our liues to make vs capable thereof, wee shall yet despise this bountie of our God, and riote out his blessings to the dishonour of the giuer.

18 See that thou praise God for these, that walke thus constantly, not enuying their strictnesse, but imitating the same, delighting in their company, &c.

So the Lord giue vs vnderstanding in these things.

And this shall be thy triall that thou hast profited by this direction.

Triall hereof.

1 If thy conceit and iudgement

concerning the excellencie and benefit of a christian life, be more confirmed, and comfortable.

2 If thou findest more ease and delight in the practise thereof.

3 And yet by this practise attainest to a greater sense of thy corruption & shortnes of perfection.

4 And canst go with more boldnesse and assurance vnto thy God to begge mercie and strength against thy corruptions.

5 If thou canst now more deny thine owne righteousnes, that so still thou maist bee found in Christ Iesus, feeling in him more comfortably, the acceptance of thy person.

6 And dayly drawing new vertue from him to walke more constantly with thy God.

7 If thou art desirous to prouoke thy brethren to vndertake this holy taske.

8 And art weaned more graciously from the loue of the world, growing more contented with thine outward estate. And

10 Still

10 Still hungring more earneſtly after the reuealing of the Sonnes of God.

11 If thou art more faithfull & conſcionable in thy ciuill calling.

12 And art more thankfull vnto thy God for this his gratious aſſiſtance.

13 If now thou canſt more reioyce in heauenly dueties and leſſe, in ſuch meanes which concerne onely this life.

14 Yea canſt more triumph that thou art growne a maſter of thy former incõſtancie, that thou haſt now attained a conſtãt meaſure of ſeruing thy bleſſed God, then for any recompence that may redound vnto thee hereby.

15 If yet thou canſt be more humbled in the ſenſe of thy wants thẽ any whit puffed vp with whatſoeuer thou haſt already attained.

16 And ſo ſhalt ſtill follow hard after the mark for the hie price of thy calling in Ieſus Chriſt. *Phil.3.*

17 If thou ſhalt grow more ſpirituall in the vſe of outward comforts. And

18 Shalt also grow more wise to discerne between things that differ, being able

19 To trie the spirites whether they be of God or no, and yet

20 To maintaine the fellowship not iudging any before the time,

21 And yet reprouing sharpely that they may be sound, and

22 Yet reioycing in such as are beyond thee in this glorious course.

23 If thou canst more moderate thy selfe in thy Christian libertie doing not what thou maist do, but what is expedient, not what may respect thy priuate, but the publicke good. And

24 Aiming at the chiefest good euen the glory of thy blessed God

25 Preferring the same, euen aboue thine owne saluation.

26 Comforting thy selfe in the acceptance of the purpose of thy heart.

27 As that thou neglectedst no good opportunity to expresse thy conscionable endeauours in some one or more of these holy duties,

as

as occasion is offered.

28 Examining thy selfe in priuat concerning the performance of them.

29 And so offering vp each duty in a sacrifice of obedience in thy priuate reckoning,&dayly casting vp of thy account, not enioying,

30 But esteeming highly of such that haue attained to some constancie herein. And

31 So following the examples of the best in this holy course.

By these rules maist thou trie thy selfe,whether thou hast profited by this dayly direction.

And the benefit hereof will be exceeding great. *Benefit hereof.*

As hath bin partly obserued heretofore;and further may be discerned in these particulars.

As first,We shall preuent hereby that secret hypocrisie which accompanies holy duties,& shall attaine to more sinceritie,& plainnes,not onely in all actions towards God, but in our outward dealings towardsmen:&so shal preuent much

reproach to our profession, and gaine much glory thereto. Yea

2 We shal be a means, hereby to shine as light in a froward generation, to the encrease of Christs kingdome, and so of our glory.

3 We shall also by this constant performance of these set and necessary duties, preuent all vnnecessary care & infidelity the roote therof, by keeping our selues with in the bounds of Gods protection, & quickning our faith in this liuely expressing of the fruit thereof.

4 And so shall be better fitted to performe any extraordinary duty of visiting of thy distressed neighbor; or resisting any violent tentation, or entertaining of some extraordinary comfort of the spirit. Or expressing thy inward wants vnto thy God in prayer, or offring vp thy self, as a sacrifice of thanksgiuing vnto thy God, &c. To these I say, & such like thou shalt be better fitted by this daily sacrifice.

5 And shall not the mouth of iniquity be stopped by this cōstant wor-

worſhip, that they ſhalbe conuinced with the power of godlineſſe, they ſhall iuſtifie God, and ſo either brought to embrace him with vs, elſe fret away at our holy courſes, and thereby do leſſe hurt to vs, and haſten their owne damnation. Shall not

6 The comming of Chriſt be haſtened, the means of religion held vp, the eſtates and kingdomes of Princes preſerued hereby. *Eccl.9.*

Concluſion.

The Lord giue vs vnderſtanding in theſe things.

7 Shall not this conſtant worſhip of God, though it be but in few, yea but in ſome one, keepe out the iudgement from the reſt, elſe bee a means to ſaue our owne ſoules from a common deſolation. *Gen.18.*

8 Shall not the wiſeman ſee the plague and hide himſelfe. *Prouer.* 22.3. Though the fooſe runne on ſtill and be taken in the trap.

9 Shall not the Lord thus preſerue one in a cittie, and two in a

Tribe, that they may be repairers of the breach, and the restorers of the paths to dwel in, that they may build vp the olde wast places, and raise vp the foundations for many generations. *Ier.* 3. *Isay* 58. 12.

10 That so the face of the church may be renued and continued till the comming of Christ. Euen so Lord Iesus allure vs to this holy dutie, and hasten thy kingdome of Grace, that thy will may be done in our perfection to glory.

The

The third booke of the dayly Sacrifice,

Containing a direction how to order our dayly occasions to the glory of our blessed God.

In a

Constant worship of his Maiestie.

And these are,

1. *A Preparation to each occasion.* Chap. 1.
2. *To arise with God and beginning the day with him of which in the second.* Cha. 2.

3 *The*

3. *The meanes hereto priuate and Familie-exercises.* Chap. 3.
4. *The following of our callings.* Chap 4.
5. *The vse of the creatures.* Chap 5.
6. *The right vse of Apparrell.* Chap 6.
7. *Of company.* Chap. 7.
8. *Of solitarinesse and it right vse.* Chap. 8.
9. *Of prosperity.* Chap 9.
10. *Of Aduersitie* Chap. 10.
11. *Of the dayly account.* Chap. 11.

Hitherto we haue spoken of such necessarie Duties,

Which are dayly in a constant measure to be performed of those that will approue themselues to trauell towards heauen.

Now

Now becauſe there are many other occaſions that doe offer themſelues (beſides theſe ſet meanes) euen euery day vnto which wee ought both wiſely to bee prepared to; as alſo wee muſt learne to entertaine them wiſely, and profitably to purſue and goe through them, ſo as to further vs to happineſſe.

Therefore, in the next place, it ſhall bee neceſſary, both to lay downe Rules how to be prepared to them: as alſo to propoſe a ſeuerall direction for each, that they may not interrupt, but further our conſtant courſe of Holineſſe.

CHAP. I.

Of preparation to each occaſion.

HOwſoeuer occaſions are manifold and contrary, yet ſhall we be gratiouſly prepared to thē,

Firſt, if wee conſider, that they are no certaine markes of Gods fauour, neither are we abſolutely

ſolutely to iudge of our eſtate by them, or in them.

2 And yet doe reſolue, that whatſoeuer befall, yet all ſhall turne to our good.

3 And therfore that we ſet not vp our reſt in any one of them, but prepare for ſuch variety and contradiction as our holy God hath appoynted to manifeſt his more admirable power and wiſedome, and to try our faith, and patience, our induſtry, and wiſedome in encountring, our courage in conquering the ſame.

4 And ſo bee daily ready to yeeld vp our ſelues vnto our bleſſed God, both reſigning our wayes and liues vnto his holy hands. And

5 Preparing our ſelues vnto our ends: ſo ſhall nothing be ſtrange or vnwelcome vnto vs.

Thus ſhall we bee prepared to each occaſion.

And that we be not diſtracted, and diſcouraged with the multiplicity & contradictions herein, know

know we, that as it were infinite to lay downe direction for each particular; so shall it be needlesse to descend thereto, because what is laid downe for the well-managing of some principall, will giue light to the better ordering of the rest: And therefore my purpose is onely to stand vpon some principals, and the Lord giue a blessing hereunto.

CHAP. II.

Of rising with God, and awaking in his peace.

And these Principals are,

FIrst, to arise with God, and as wee laid our selues downe in peace, so to awake with the comfort thereof. *Psa.*23.6. *Lam.*3.23. *Psa.*139.18. *Psa.*119.147. The reason whereof is: *Because*, 1 *The necessity thereof.*

1 Wee maintaine hereby constancy in wel-doing.

2 Wee renue that soundnesse wherewith we lay downe.

3 Wee preuent that no roote of bitternesse

bitternesse breake out at the first.

4 Wee prouide for our more setled courses all the day after, and so beginne a new to liue the daily life of grace.

5 We make our hearts merry in the Lord.

6 Wee are made principally more apt to prayer, which is the next occasion to be entertained of vs.

This is performed,

2 *How performed.*

1 By meditating of the true life of God, and day of the resurrection, 1. *Cor.* 1. and so our arising to iudgement.

2 By magnifying our sweete repose, and resting in the bosome of Gods protection. *Psalm.* 3. 5.

3 Taking occasion by the light that appeareth, to consider of the *Armour of light*, or by the outward darknesse that compasseth, to blesse God for the inward light, and to mourne for the ignorance and blindnesse that is yet in vs and others, yea to resolue

ſolue the caſting away of the workes of darkneſſe. &c. *Roman.* 13 12.

4 Praiſing the mercie and patience of the Lord, that yet wee liue to praiſe him, and are ſpared to make our Election more ſure; and thereto eſpecially meditating on the conſtancie of Gods loue towards vs. *Iohn.* 13.1. *Pſalm.* 19.2. *Pſalm.* 102. 27. *Ieremie Lament.* 3.23. as being renued euery morning.

And this is furthered, if we perceiue dulneſſe.

3 *How furthered.*

1 By ſtriuing euen in the night when we awake, to ſigh for ſinne, and hunger after mercy. *Pſal.* 16. 7. *Cant.* 3.1.

2 By opening our hearts (if occaſion ſerue) to our Chamberfellow, if ſuch fellowſhip bee enioyed, and ſo ſhaming of our ſelues, *Iam.* 5-

3 By auoiding ouermuch ſleep, yea ſcanting & ſtinting our ſelues thereof, and rowſing vp our ſelues from drowſineſſe, by checking

king our hearts, and complaining of them to our blessed God, *Pro.* 24,32.33.

4 Taking occasion by our dreames, or nocturnall infirmities, to magnifie Gods mercy, that it is not so as we dreamed; or to checke our infidelity, in relying superstitiously vpon dreames, or to condemne our security, and prophanesse in neglecting them vtterly. And if we haue beene assaulted with terrors and corruptions, yet either they haue not preuailed, or shal not be imputed vnto vs.

5 Calling to minde some place of the word for our better stirring vp, as *Rom.* 13.11.12.13.14. *Eph.*5.14.1.*Thess.* 5.4.5. &c. And prouoking our selues by the examples of the Saints, who haue risen early to praise the Lord, *Psa.* 5.34.&c.

To this end cut we off all idle, worldly, and contentious speeches.

1 By conferring of the sweete conferences and accidents that haue

haue befallen in the night with our blessed God.

2 Meditating and reioycing together in those gratious victories that wee haue had ouer our secret lusts and corruptions in the night.

3 Strengthning our faith in the speciall prouidence of our gratious father, in giuing vs such sweet and satisfying rest, &c.

4 Stirre wee vp each other to the payment of our vowes. And

5 Put wee each other in minde of our particular corruptions, to helpe each other by prayer, and to maister them. And

6 Faile we not to record, and so communicate to posterity such extraordinary feelings and accidents of tentations, or deliuerance as haue befallen vs in priuate.

7 Examining our true contentment in God, and labouring to confirme the same.

8 Trying our affection to death, euen now our life is renued, that so

so wee may beginne to dye daily. 1. *Cor.* 15.

9 And faile wee not to satisfie each other in whatsoeuer doubts may distract, or not encrease sound peace to the Conscience.

And so rising with the Lord, wee shall bee fitted to entertaine the next speciall occasion of the day: which is

Prayer.

CHAP. III.

Of Family and priuate Prayer.

THe necessity and right vse thereof you haue before;

Onely here obserue these poynts for direction herein: As

Sect. 1. *It necessity.* First, that howsoeuer this duty of prayer in Families bee neglected, and not esteemed necessary, yet the not vse thereof at all, argueth irreligion, and contempt of God. *Psal.* 14.4.

Sect. 2. Secondly, that not once, but oftentimes in the day wee must per-

performe the same. *Daniel.* 6. 10.

Often to be performed, & by whom

Thirdly, And that not onely in priuate in our Closets, &c. but publickly with our Families. *Gen.* 18.19. *Iob.* 1.5.

Fourthly, that the Maister of the Familie is fittest to bee the mouth of God for his people, as beeing therein their Priest and Prophet. *Reu.* 1.6.

Fiftly, that to this end, set times are to be appointed & kept constantly, vnlesse by sickneſſe or other more inuincible occasions we be interrupted.

Sixthly, And that with the sooneſt, taking the opportunity of the morning, & our reuiuing and quickning ioyes in our conferences with our God, and each other concerning former comforts in the night.

Seuenthly, that wee keepe our selues in an holy temper, & peace of minde by a constant course, in all occurrents, and so prepare our selues to praier.

Sect. 3. The maner how,

1 Fixing

1 Fixing our hearts on God, and meditating of his Power and Maiesty, to worke reuerence in vs.

2 Looking vnto Iesus the author and finisher of our faith, to breed affiance, *Heb.12.2.*

3 Considering & examining our wants, to breed humility and patience. *Psa.39. Psa.4.6.*

4 Labouring not so much about the matter of our prayer, how wee are illightned with knowledge, as how we are affected,

1 With the Maiesty of God.

2 The sence of our wants.

3 Benefite by Christ.

4 Assistance of the spirit.

5 Excluding worldly cares, which may hinder deuotion. *Luk. 8. Mat.6.*

6 Not fretting at the prosperity of the wicked, *Psa.37.1.*

7 In Patience, bearing the wrongs of enemies, and leauing reuenge to God, *Rom.12.*

8 Doing all things as in Gods presence.

9 A-

9 Auoiding euill for conſcience ſake.

10 Meditating ſtil on the day of iudgment, leaſt we be vnfitted or interrupted in prayer. 2. *Pet.* 3. 2. *Cor.* 5. 11.

7 Conſider wee the manifold bleſſings we haue receiued from God to prouoke vs to thankeſgiuing, without which our prayers are ineffectuall. *Eph.* 6. &c.

8 Here it is requiſite that wee alſo quicken our hearts by Reading and Meditating twice, (or oftner) in the day on ſome part of the Scriptures, either as

1 Taking the Scripture in order before vs. *Nehemiah* 8. *Act.* 13 Or elſe,

2 Vpon extraordinarie occaſions, making choyce of fit Scriptures.

9 Bewaile wee ſeriouſly our neglect of cloſet prayer, and condemne wee our ſelues for our lippe-labour, and cuſtomarie deuotions, our wearieſomneſſe in well-doing, our contentment

with

with little feelings.

10 Renue wee our vowes for more often and conscionable performance hereof.

11 Rest we especially vpon the continuall intercession of our blessed Aduocate Iesus Christ, who continually maketh intercession for vs, and is now both praying for vs, and ready to present our prayers to the Throne of grace, and to couer all the infirmities and failings of them.

12 Stirre we vp the blessed Spirit (as before) which may helpe vs with sighes and grones vnspeakeable, *Rom.*8.

13 And be wee well aduised of the particular thing wee desire, that it may be fit for God to giue vs, and vs to aske for the present occasion. *Mat.*6. *Iam.*4.2.

Beeing thus prepared, we must powre out our praiers
(as before.)
Auoyding here especially:

Sect.4. 1 Constraint, and Cerimoniousnesse.

2 Custo-

Sect.4. What to bee auoyded therein.

2 *Customarinesse*, praying rather for the times sake, then for Gods glory. *Psal.*119.108.

3 *Conceit* of the wel-doing hereof in regard of the thing done.

4 *Pride and ostentation* in the opinion of our wel-doing. *Matth.* 6.

5 *Lip-labour* and idle repetition of words.

6 *Confusion* and disorder, praying for earthly things before heauenly. *Math.*6.33.

7 *Carnalnesse*, when wee pray more for earth then heauen.

8 *Hypocrisie*, doing it to be seene of men. *Math.*6.

9 *Vncharitableness*, praying for reuenge, &c. of priuate wrongs. *Eccle.*10.20. *Iam.*4.7.

10 *Wearisomnesse* and dulnesse. *Gal.*6. *Exod.*15.

11 *Hastinesse* and rashnesse, as if we would faine haue done.

12 *Presumption*, begging such things as are not seasonable. *Luke* 9.54. or beseeme vs not.

13 *Impietie*, praying for indul-

gence in sin; or indenting with God, and limiting him to our wil, to helpe vs at such a time, or in such a manner. *Act.* 1. *Dan.* 4.

14 Infidelity, when wee pray without the assurance of the acceptance of our persons, which is the cause of all Popish deuotion. *Iam.* 1. 6.

Obseruing well:

Sect. 5. *Directions for prayer, and triall thereof.*

1 That as well for the least blessing, as for the greatest, we sue to God in prayer, and so be thankefull vnto him, lest otherwise wee deny God the giuer, and so hinder our receiuing.

2 That wee measure not the prayer by the outward successe, because an euill prayer may bee heard in anger, *Ose.* 13. and a good deferred in mercy: Yea, a good prayer, though in much weakenesse, may bee granted in loue, *Mat* 6. to keepe vs from despaire; and yet a more strong and feruent prayer may bee denied in greater loue, both to humble vs, that we put not confidence in the meanes,

meanes, and to encourage vs to constancie therein, assuring our selues that the issue of our praiers shall be gracious.

3 That in the greatest feeling of Gods mercy, wee pray against tentations. *Math.16.*

4 That we especially commend vnto God the afflicted state of the Church, and desire our welfare in the prosperity thereof, *Psa.122.6. Psa. 126.*

5 That we redouble our sighes and prayers, not suffering any repulse. *Psa.119.164. Mat.15. Gen.32 Gen.18.&c. Eph.6.*

6 That wee highly esteeme of the thing wee pray for, *Mathew 5.6.*

7 That we finde as much comfort in abiding long at prayer, as at hearing the word.

8 That we be as ready to praise God for his mercies receiued, as to sue for the obtaining of them. *Psal.116. Luk.17.12.18.*

9 That wee rebuke our selues in our prayers, and relye onely

vpon Christ. Further triall hereof that wee haue the spirit of prayer.

1 If we especially aime at Gods glory in doing his will.

2 That wee especially are affected not with bodily, but sinfull wants.

3 That vppon good euidences and from infallible grounds wee presse the Lord to bee mercifull vnto vs.

4 That wee can single out our speciall wants.

5 And find our zeale encreased in the continuance of prayer.

6 And yet can so submit to Gods will, as by faith to assure our soules that the Lord will answer, and so quiet our soules in acceptance of our God, and vndoubted expectation of that which shall turne to most good.

Sect. 6. The benefit hereof.

The benefit hereof is manifold:

1 We renue our right in the day 1. *Tim.* 4. 4.

2 Wee arme our selues against tentations. *Ephes.* 6. 14. 15.

3 Wee are ready for any good that

that shall bee offered vs, as conso-lation of the sicke, conference, &c.

4 We are prest to doe all things in the sight of God.

5 And so verie much fitted and furthered to set vpon our callings

Chap. IIII.

Of callings, and following thereof.

And this is the next maine occurrent that fals out in the day, euen to following our Callings.

And here obserue:

First, that to walke in a set calling for the common good, is the ordinance of God imposed on euery Christian. 2. *Thess.* 3. 12. *Gen.* 3. 19. *Ephes.* 4. 28.

And that:

1 To communicate Gods prouidence in the gouernement of the world.

2 To maintaine a comely order in the administration thereof.

3 To imploy such varietie of

Sect. 1. *That it is Gods ordinance to walke in a calling.*

gifts, as God bestoweth on men aright.

4 To maintaine humane societies in the bond of peace.

5 To auoyd idlenesse and curiositie.

6 To preuent errors and distractions in religion.

7 To fit vs to the ends of Gods prouidence.

8 That God may be glorified in ordering such infinite variety of callings, both for the common, & each priuate good, and that especially for the life to come.

And this serueth,

Vse. 1 To teach vs to trye our callings, by this, *That they haue their warrant from the word of God*, and that wee bee fitted thereto, and so to reiect the contrarie.

2 To sanctifie our callings, by bounding them in the Lord, *Ephesians 6.* 1. because they are preserued by the same meanes, by which they were ordained.

3 To

3 To labour in our callings, especially to approue our selues vnto God, *Nehem.* 13.

4 To looke for the recompence of our labours especially from the Lord. 2. *Timoth.* 4. *Psalm.* 127. *Esay.* 48. 1. 2.

5 To condemne such as vnfit for humane society, that will liue in no calling.

Secondly, learne we,

Sect. 2. *Callings to be expected by ordinary meanes.*

That howsoeuer callings be the ordinance of God, yet in these dayes we are to expect them,

1 By the ministery of men. And

2 By our industry, fitting vs thereto.

3 Submitting our selues herein to the rule of the word.

And that because,

And why.

1 Extraordinary callings belonged to the infancy of the Church, & times of extremity, &c

2 We haue a sure word, better then any such extraordinary reuelations, *Heb.* 1. 2. *Pet.* 1.

3 The prouidence of God is subordinate to meanes.

4 God hath ordained this labor to humble vs, and withall to comfort vs in the right vse of Gods blessings. *Eccl.* 1.

And this serueth.

Vse. 1 To reproue *presumption* vpon extraordinary callings in these dayes, and *corruption* in the obtaining of them.

2 To teach vs for outward callings to depend vpon the meanes which God hath sanctified thereto. Namely,

1 The authoritie of the Magistrate.

2 Our fitnesse to the calling.

3 It fitnesse for vs.

3 To condemne those that vnder pretence of religion reiect humane callings.

4 As also to reproue such who wander vp and downe, betaking themselues to no calling. And

5 To conuince also those, that thinke callings are onely appointed to get blessings, whereas indeed they both serue to get, and also to vse a right, those that are

cast

caſt vpon vs: Wherein gentlemen are much faultie.

Thirdly obſerue we:

That though it be the ordinance of God to haue a calling: yet it is not the hauing of a calling: but, the right vſe thereof: whereby we glorifie God, & further our ſelues to happineſſe. 1. *Corint.* 9. 1. 1. *Cor.* 7

Sect. 3 *The right vſe of a calling ſanctifies the ſame*

And this ſerueth:

Vſe.

1 For the condemnation of thoſe, that when they are in a calling, make no conſcience thereof, eſteeming it rather a reward of former ſeruice, then a place of further ſeruice.

2 As alſo they are here condemned, that rather buſie themſelues in prying into, and cenſuring others callings, then walke faithfully in their owne.

3 This ſerueth for the confirmation of our faith when wee ſee our faithfull labours bleſſed of the Lord.

4 As alſo wee perceiue hereby

the especiall prouidence of God, and so are led along in a more assured expectation of euerlasting life.

5 Lastly, wee are here instructed to measure the worth of our callings by the right vse thereof, and onely in the same to expect a blessing.

Sect. 4. Callings how to be vsed aright

Now that wee may vse our calling aright, wee are further to obserue these Rules.

1 Rule.

First, our iudgements must bee further informed concerning our callings.

And that by these directions,

1 That each one, by profession, hath a generall calling to bee a *Christian*, which excludes not, but orders the Ciuill calling. 1, *Cor.* 2. 20.

2 Rule.

2 That the calling wich God hath placed vs in, is fittest for vs.

Vse.

And this serueth,

1 Much for the maintenance of order, and the auoyding of confusion in Church and Common-wealth.

2 To

2 To preuent idleneſſe and diſtraction in our callings.

3 To ſecure vs of good ſucceſſe therein.

Thirdly, learne we,

That all our actions bee warranted by our Callings, as being kept within the bounds thereof. 3 *Rule.*

And that becauſe,

1 Elſe they are not done in faith and ſo cannot pleaſe God. *Hebr.* 11.6.

2 They are excluded out of the protection of the Almighty. *Pſal.* 91. *Matth.* 4.

And this ſeruеth,

1 To condemne all buſie-bodies, and preſumptuous vſurpers of other mens callings vpon what pretence ſoeuer. 2. *Sam.* 6. *Iohn.* 21. 21. 1. *Pet.* 4. *Vſe.*

2 To diſcerne of the integrite of our actions: becauſe euen a good Action, not warranted by ſome Calling, is ſinne.

3 To inſtruct vs, that though we

wee see no likelyhood of doing good, yet we must not draw backe so farre as our calling requireth. *Ierem.* 1.20.19. *Ezechiel* 2.5. *Esay* 6.

4 To aduise vs, that wee abuse not Gods prouidence: and so expose our selues to his iustice.

5 To comfort vs in the ill successe of endeauours, that our labour shall not be in vaine. *Esay* 49. 3.1. *Cor.* 15. &c.

Fourthly learne we:

4. *Rule.* That together with the following of our earthly callings, wee must ioyne the generall calling of Christianitie,

1 Because we must serue man, *in* and *for God* Ephes. 6.1.

2 And in prouiding for this life, we must also store vp for heauen. *Luke* 16.

3 Hereby tediousnesse, and corruption is preuented.

4 And wee better fitted to returne to them againe.

5 Ye these things will not prof-

per

per, vnleſſe the better plough goe forward. *Hagg.* 1.9.10. and 2.14.15.

And this ſerueth.

1 To condemne thoſe that prophane their callings by not following the moſt neceſſary. *Vſe.*

2 As alſo ſuch who thinke that skill, and diligence in a ciuill calling, either excuſeth, or is accepted for religion.

3 Eſpecially, they are reproued, that will haue no ſeruants, that are religious, or elſe giue them liberticof prophaneneſſe, that they may do them better ſeruice.

4 As alſo they that complaine, how the following of their earthly callings hindereth neceſſarily their heauenly.

5 Hereby wee are taught to trie our eſtate in grace, if our ciuill calling hindereth not the as in ſpirituall.

6 This ſerueth to comfort vs, in our baſe callings, becauſe God may as well be ſerued in theſe, as the greateſt.

7 And hereby we are taught to haue

haue respect to our brethren, and to prefer their soules before their bodies.

8 As also we shall be established in our callings, not to be puffed vp when we prosper, neither to be confounded when we are crossed: but to be patterns of the right vse of the world.

9 Lastly, to humble men in euery calling. The *mightie*, who thinke their callings either must not stoope to religion or hath no leasure thereto. The *Poore*, who thinke their want, a priuiledge, from following their spirituall callings.

5. *Rule.* *Fiftly, obserue we,*

That whatsoeuer shalbe sufficient for the right vse of our callings, shall bee reuealed vnto vs from the word, and thence to bee warranted. *Act. 9.*

And that because:

1 God is as well the ordainer of the meanes, as of the end.

2 And in his loue he will haue vs certaine what to do.

3 And

3 And hereby presumption and destraction are happily preuented.

And this serueth:

1 To trie the fitnesse, and blessing of our callings. *Vse.*

2 To humble vs in regard of our ignorance and presumption.

3 To comfort vs if throgh want or ignorance we may fail in some point, because all is not reuealed at once, and to assure vs of good successe therein. *Psal.* 73.

4 To prouoke vs to seeke after knowledge, as after treasures. *Prouerbes* 2.

5 To teach vs not to presume vpon good meanings or bare intentions. 1. *Sam.* 13.

6 To condemne all rash, and licentious actions whatsoeuer.

Sixtly, we must be resolued. *6. Rule.*

That our callings are imposed, not to merit by them, but to bee humbled, and exercised in them, in thankefulnesse vnto God, for his loue vnto vs in Iesus Christ.

And that because,

1 Christ

1 Christ Iesus hath sufficiently deserued for vs, and so we shal derogate from his sufficiencie.

2 God doth not require it at our hands. *Esa.* 1.

3 Wee are neuer able to performe it, but when wee haue done al we can, we are vnprofitable seruants. *Luk.* 17.10.

Vse.

And this:

1 Condemneth all Popish, and voluntarie seruice.

2 Encourageth vs in our callings seeing God requireth but what we can, nay, what he giues. 2. *Cor.* 8.12.

3 It comforteth in our imperfections, and taketh away that slauish feare of hirelings and mercenaries.

4 And assureth vs of saluation.

7. *Rule.*

7 *Know we* that each in regard of the better meanes of his calling, must be more fruitfull, as the minister, rich man, &c.

And that because:

1 Vnto whō much is giuen, much shall be required. *Luke* 12.48.

2 Here-

2 Herebe hee is the better enabled thereto. *And this,*

1 Condemneth such as thinke their state and play doth exempt them from a ciuil calling, or from the burthen thereof. As *Gentl.* &c.

2 Hereby we may trie whether our callings are sanctified.

3 As also, we are comforted, that godrequires no more thé he giues

Eightly, Learne we, 8. *Rule.*

That though we faile in the best yetwe must not fail to do our best in our callings. *And that,*

1 By this faithfulnesse we may witnesse that our callings are sanctified vnto vs, in our obedience to God in them.

2 That they may be meanes of our enioying of heauen. 1. *Ti.* 6. 19

3 To try and so condemne the vncharitablenes of the world.

4 That we may be also possessors of greater glory in the heauens. *Mat.* 25. 26. &c.

And this serueth:

1 To condem al time-seruing & customarines in our callings. *Eph.* 6. 5, 6.

2 To

2 To instruct the poore not to neglect their callings altogether, because they will not maintaine them fully. As also

3 To trie them whether they wil depend vpō Gods prouidence by vsing lawfull meanes.

4 Wee are prouoked to striue with the best for the best gaine, & in these things to seeke after heauen.

And this is done:

By walking in our callings by faith & not by sence, that so both our persons and actions may bee approued.

And this is knowne:

1 Beeing warranted from the word, in what wee do, or intend. 2. *Pet.* 1.

2 Our consciences conuinced from the word to the same: and also

Sect. 5. *Callings how performed a right.*

3 Witnessing with vs in what we do. And that,

1 With *cheerefulnesse*, not making haste to be rich, but casting our care vpon God, and committing

ting the ſucceſſe to him. 1. *Pet.*5. *Eccl.*9.9.

2 With *diligence*, redeeming the time, and entertaining the means of Gods prouidence, and not being wilfully guilty of the neglect thereof. *Eph.*3.16.17.

3 In *wiſedome*, 1. keeping our ſelues in our callings within the compaſſe of our abilitie. 2. Doing the moſt *neceſſary* dutie, 3. *ſubmitting* alwaies theſe earthly callings to the furtherance of the heauenly, 4. and expreſſing our ſpiritual calling, euen in the vſe of this, and 5. ſo auoyding negligence that wee bee not intangled with couetouſneſſe.

4 In loue and meeknes, making others partakers of the benefit of our labours

5 In *patience*, not tying God ſo much to the outward bleſſing of our labours, as contenting our ſelues with the teſtimony of our good conſcience therein. *Hebrews* 13:18.

6 With *conſcience*, doing that which

which may bee most profitable to Church & Common-weale: wherby are condemned all vaine, and new fangled inuentions, as rather maintaining sin, then breeding any good to the Common-wealth. *Zeph.*1.*Esa.*3.19.20.

7 In *holinesse*, sanctifying them daily by the word and prayer. 1. *Tim.*4.5.

8 With *constancy*, laboring against ambition, enuy, and impatiencie, and assuring our selues that our meanest endeauours shall be accepted in Iesus Christ.

9 To the glory of God, aiming at it in all things, and preferring it aboue all. 1. *Cor.*10.31.

Sect. 6. *How to leaue callings.*

Admitting here these considerations

1 That we are not bound to our callings any longer then meanes and maintenance is supplied, but that in this respect wee may *leaue* or *change* our callings, yea, for the publicke good also the calling may be changed.

2 That we may *intermit* our callings.

And

And that,

1 For *Religions* ſake, as to heare the word, &c. vnleſſe ſome bond of coueuant, or neceſſary preſent occaſion come betweene.

2 We may alſo intermit our calling to ſerue the *publike good*, or to *miniſter to the preſent* & vrgent neceſſitie of our neighbor, our preſent caſe allowing it.

3 Recreation alſo requires a vacancie from our callings. So that

1 Our recreation bee in things lawfull.

2 That it be moderate.

3 And that vpon the daies of labour.

4 That it further not onely the particular, but the general calling

Fourthly, *Neceſſitie* alſo may impoſe a ſurceaſing of our calling.

As when:

1 By ſickneſſe we are detained, or ſome ſuch inuincible caſualty.

2 When for want of fleſh wee are not able to follow it, Here

1 We are to implore the aide of the common-wealth.

2 If

Sect. 7. How to intermit them

2 If we be not supplyed, we are to yeeld to neceſſitie, and either

3 To ſubmit our ſelues to handy labour, or if we cannot therto, depend vppon the prouidence of God, and ſo to ſubmit our ſelues to the reliefe of the Church.

Thirdly, we muſt reſigne vp our callings. *And that.*

1 When God cals by death.

2 When other meanes warranted by the conſcience, guided by the word do require: that

3 With teſtimonie of a good conſcience. 1. *Sam.* 12. 3.

4 By giuing vp our account for them vnto the great iudge. *Heb.* 13.

Thus are wee to performe our calllings.

The benefit whereof is exceeding great, for:

Sect. 8. *Benefit of callings.*

1 Hereby we ſhall be ſure to be fed. *Pſal.* 37. *Pſal.* 33. 19.

2 We ſhall eate our bread with power and much contentment.

3 We ſhall haue to comfort and releiue others.

4 We

4 We please our glorious God and performe a speciall seruice to him.

4 We shall bee better fitted to our generall callings.

5 We shall lay vp a good foundation for heauen. 1. *Tim.* 6. 19.

6 We shall exercise herin many spirituall graces. 1. *Cor.* 7. as patience, faithfulnesse, &c.

7 Hereby we shal perceiue Gods power, and holines, euen in these base and meane things, and bee prouoked to seeke him in greater blessings. *Mat.* 6.

8 We shall bee humbled, and so prouoked to hunger after our dissolution.

And thus farre concerning our behauiour in our callings.

The triall of conscionable performance of our callings: Is

Sect. 9. *Triall.*

1 If our conscience witnesse with vs, that not so much for this life, as to please our blessed God, and further vs to heauen, we haue trauelled therein.

2 That of all ploughs the spirituall

tuall thriues best.

3 Our negligence in the ciuill calling, bewrayes some flaw in the generall.

4 That our walking in the ciuil calling shall *end* in a *fitting*, and *furthering* vs in our *Christian calling* yeelding some particular *matter* and *occasion* to more profitable exercise therein.

Chap. V.

Of the right vse of the Creatures.

The next main incident to the day is the vse of the creatures.

And these are of two sorts.

1 Such as serue for the necessary preseruation of life, *as foode, apparell.*

2 Such as serue especially for the better being of the soule, as *company.*

Concerning food and sustenance, obserue these rules.

Sect. 1. Rules herin

1 That euery creature is good, and that there is no more holines in

in the one, then in the other, 1. *Tim.* 4. 5.

2 Though each Christian hath a right to all the creatures, yet is he to bee restrained in the vse of them.

Sect. 1. *Rules herein.*

And that by these limits:

1 The bond of *Religion*, which enioynes sometimes an intire abstinence from the creature, that so wee might bee better fitted to spiritual duties. 1. *Tim.* 5. 23. 1. *Pet.* 5. 8. *Ion.* 3. and teacheth at all times so to vse the food of the body, as that it may quicken the spirituall appetite after heauenly graces, *Iohn.* 6. 27.

2 The bond of *Christian Pollicie* may restraine vs the vse of some creatures on some dayes, for the benefite of the Common-wealth, to which wee ought to obey for *Conscience sake*, *Rom* 13. 5.

3 The bond of *Nature* restraines vs that wee may not eate but for necessity, *Eccles.* 10. 16. *Math.* 12. 1.

4 The bond of *Conscience* & *Equity* also enioynes vs, that wee may

not lawfully eate, vnlesse we haue laboured for it. 2. *Thess.* 3. 12.

5 The *bond of our callings* binds vs so to eate, as our *Christian callings* may be furthered & our *ciuil callings* will maintaine. 1. *Tim.* 5. 8.

6 The *bond of Charity* wils vs not to eat our morsels alone, but to prouide and reserue somewhat for the poore. *Iob.* 29. 31. *Psalme* 16 *Neh.* 5. auoyding herein all maner of offence. 1. *Cor.* 8.

7 The *bond of Sobriety* restrains vs from faring deliciously euerie day, and from far-fetcht dainties, but to vse our libertie as if wee vsed it not, auoyding vnnecessary prouocations of gluttony. *Esay* 5. 9. 10. *Luk.* 16. 1. *Cor.* 7. 23. And putting our knife to our throates in our greatest libertie, feasting alwaies in feare, & yet with thanksgiuing. *Prou.* 23. 3.

8 The *bond of contentment*, which wisheth the seruant not to enuy at the more liberal fare of his master but each to bee content with the portion that is fit for him. 1. *Tim.* 6 6. 8.

Thirdly,

Sect. 3. Of the reuuing of our right in the creature.

Thirdly, we are to renue our right in the creature, by daily sanctifying them vnto vs by the word and prayer, 1. Tim. 4. 5.

1 By acknowledging our selues vnworthy of them. Gen. 32. 10.

2 Giuing God the glory of them with thanksgiuing. Mat. 26.

3 Seasoning them with holy & religious thoughts, and cheerfull yet profitable conference. Iosh. 14. Luke 14.

4 Offering the strength of them vnto God in our callings. 1. Kings

The fruit of this right vse is,

1 If our comforts beare their descent from the comforts aboue.

2 If in these finite and corruptible things, we see an infinite & eternall good.

3 And these earthly things are scales thereof vnto vs, to lift vp our hearts aboue.

4 If we find such correspondence in them as alwaies affords desire & meete to spirituall blessings.

5 If in regard of their shortnes fully to satisfie vs, and our abuse of them and aptnes thereto, we see in them our mortalitie, and so hunger after our dissolution.

Sect. 4. The benefit hereof.

The benefit hereof.

1 We shall auoid superstition, and that damnable doctrine of diuels. 1. *Tim.* 4.2.

2 We shall be better enabled to spirituall duties. *Mat.* 26.30.

3 We shall vse the Christian libertie aright. *Rom.* 14.

4 Wee shall further nature to grace.

5 Wee shall eate of our owne, and so be blessed. *Psal.* 128.1.

6 Wee shall prouide safely for the time of famine, & eat to liue. *Psal.* 32.19. *Psal.* 37.

7 Wee shall make vs friends of this Mammon of iniquity, & ease our selues well of an heauy burthen. *Luke* 16.

8 We shall be ready to die, and prepared to the meate that shall endure for euer. *John* 6.27.

And thus much concerning our food.

The

The like may we conceiue concerning our apparell.

Chap. VI.

Of apparell.

WHich that wee may the rathe vse aright.

Sect. 1. *How to bee informed in iudgement.*

1 Consider we that our clothing is *a badge of our sinfull state*, and therefore let vs not reioyce in our sin, let vs not giue strength thereto, by vanitie therein.

2 That herein wee frame our selues to the *guise of the countrie wherein we liue*, auoyding the new fangledneſſe of other nations. 1. *Zeph.* 9.

3 That we *be constant in our generall habits*, and alter not the same.

4 That in the vſe of apparell *we are subiect to the authoritie of the Magistrate.* Rom. 13.

5 That when we put on our apparell, we remember *that excellent clothing of Christ Iesus his righteouſnes*, and the fruit thereof, that clothing vpon in glory, and immortalitie. 2. *Ephes.* 2. *Cor.* 5.

6 That when wee put off our

apparell, we *remember also to put off sinne*, & so to lie down with peace of conscience, as not to resume sinne againe, together with our apparell.

7 Be we carefull that we *disguise not our selues with the monstrous fashions of the world*, lest together with this outward fashion, we partake with them in their sin, and so share with them in their punishments.

8 Take wee heed, lest by our shameless disguising *we so bring it to passe*, that the Lord when he comes to judgement *acknowledge not his owne creature*.

9 Consider *we the providence of God herein*, that apparel, that hath *no heate*, should notwithstanding be a meanes to get and maintain the same, that so

1 Our hearts bee not set upon the same.

2 That we labour for that onely which *may answere the right end*, namely, 1. to *procure warmth to the body*.

2 To

2 To adorne the ſame.

3 That we depend vpon the bleſſing of God therein. *Pſal.* 127.

4 That in the want thereof, we deſpaire not of Gods loue: ſeeing 1, he which makes the cold apparell to be a meanes of heate: can alſo maintaine the heate of the body without apparell: and 2, no man knoweth loue or hatred by theſe things. *Eccl.* 9. 1. 2.

5 Learne wee hereby, that the body is better worth then the raiment, and ſo the ſoule more pretious then the body. *Mat.* 6.

6 And yet preſume wee not of heate without the vſe of theſe meanes.

7 And let this ſerue to humble vs, that the greateſt cauſe of our pride, we haue from the beaſts, & that which hath heate in it ſelfe doth yet receiue heate from that which hath none.

8 To confirm vs not to neglect the moſt vnlikely meanes.

9 And thus keeping our ſelues within the bound of neceſſity, ſo-

brietie, religion, authority, our callings auoyding of offence, &c. we shall by Gods mercy attain to a right vse of these outward blessings and so

1 Shall receiue them as pledges of the immortall cloathing.

2 Shal be assured of Gods mercie in the present vse of them: as being now sanctified vnto vs, &c.

10 Remember we that sin hangs vpon vs all our life long: and therfore let vs not set it faster on by vanitie in apparell. But rather

11 Let vs sigh and hunger for that clothing which is aboue, and especially labour to adorne the hidden man in the heart. 1. *Pet.* 3.

12 Consider that this glory of apparel is the shame of the wearer causing them to be counted *light, wanton, proud*, & consuming their outward estates, disrobing the soule of spirituall graces, and exposing to more grieuous tentations as *lust, theft*, and *pride*.

Our iudgements being thus rectified and resolued, concerning our right

right and vſage of apparell, we may ſafely vſe.

1 Euen the moſt pretious, as our callings do allow. *Gen.*41. *Gen.* 24. *Pſalme* 45.10. *Mat.*6.27. 2. *Chro.* 9.27. 2. So there be no vanity in them. *Eſa.*3. *Sect.*2. *How in practiſe.*

3 So we remit of our libertie to the more fit worſhip of God in faſting, &c. *Ion.*3. *Eſth.*4.

4 So we more eſpecially intend the adorning of the mind. 1. *Tim.* 2 9.1. *Pet.*3.3.

5 So we make them not means and enſigns of our pride, lightnes &c. *Eſa.*3.16.

6 So that our care be moderate for the ſame. *Mat.*6 28. 1. *Tim.*6.8.

7 As alſo ſutable vnto our ſeuerall callings and degrees.

8 Approuing our ſelues herein vnto the examples of the graueſt and moſt frugall. *Phil.*4.9. *Mat.*3.4

9 Eſpecially correſpondent to decency and holines. *Tit.*2.3.

1 So that the man muſt not weare that which belongs to the woman *Deut.*22.5.

2 Our apparell must bee fit to execute our seuerall callings.

3 As also such as may expresse the seueral vertues of the mind. 1.*Tim.*2.9.10.

Obseruing these ends in the vse thereof.

1 Necessitie to defend vs from heat and could.

2 Honestie to couer our nakednesse. *Os.* 2. Sauing onely the face and hands.

3 Honour. 1.*Cor.*12.23. 1.*Thes.*4.4 to adorn our persons and callings.

4 Contenting our selues with our naturall fauour and complexion. 2.*King.*9 30.

5 Aiming herein at a spirituall vse, as before: especially, our death and resurrection.

The benefit hereof is,

Sect. 3. It benefit.

1 Our outward estate maintained and honoured.

2 The inward beautie and grace of the mind furthered.

3 Abuse of time preuented, which we must giue account of.

4 Gods creatures vsed to their right

right end, and in an holy manner: whereby not only their groaning is caled. *Romans.* 8.19. But they fitted as meanes of the worship of God, and so furtherers of our eternall happinesse. 1. *Tim.* 6 19.

5 The iudgements of God auoided. *Esa.* 2.11. *Zeph.* 3.11.

6 We better enabled to cloath and comfort others. *Iob.* 30. & so

7 Pride exceedingly mastered, and subdued.

8 Offence of our brother, and scorne of the wicked preuented.

9 Natures shame couered.

10 Sinne also dayly set before vs *Psal.* 51. and so wee prouoked to repentance.

11 And thereby prepared happily to our ends. In that with apparell we resuming sin, are so prouoked to groane vnder it and sigh for deliuery therefrom.

Helpes hereunto are: *Sect. 4. Helpes.*

1 Consideration of our inward nakednes & filthines of the soule, whic i will withdraw our mindes from

from vaine tricking of the body.

2 Meditation of the inward clothing of Christ his righteousnes; *Rom.*13.*Gal.*3. As also,

3 Of that heauenly clothing wherewith we shall be fully inuested in heauen, 2.*Cor.*5. 1.*Cor.*15.

4 Meditation of the graue, when all this glory, &c. shall bee laid in the dust. &c.

Chap. VII.

Of Company.

TOuching Company we are to obserue these poynts:

Sect. 1. 1 *Necessary*

First, that society is most necessary and profitable for vs. As in that

1 By Nature wee are inclined thereto.

2 So created of God, as that we haue neede one of another. 1.*Cor.* 12.*Gen.*2.

3 So disposed in the world, as that wee must needs sort together by reason of our particular wants, and diuersity of gifts.

4 So vnited in Christ, as that wee are *bound to help each other.* 1.*Cor.*12

5 So

5 So interressed in happinesse, as that wee ioyntly labour together.

6 Hereby we communicate of the good that God bestoweth on vs, 1. Tim. 6. 17.

7 As also are relieued and comforted in the euill that is laid vpon vs.

8 We maintaine our right, and pursuite of the heauenly fellowship.

9 And haue daily experience of our vnion and fellowship with our blessed God. And

10 Exercise loue with each other.

11 As also haue experience of his admirable power and wisedome in keeping vs vntainted, and making vs profitable in all company.

12 Hereby we discerne the vse of the tongue, and attaine to an holy ordering thereof.

13 Hereby also wee effect the conuersion of others, and so encrease our endlesse glory, and confirme

firme our preſent eſtate, *Iam.* 5.20.

14 As alſo we quicken and kindle the graces of God in each other. *Pro.* 10.20.

15 Wee preuent hardneſſe of heart, and the deceitfulneſſe of ſinne, as gaining a more excellent knowledge of our ſelues.

16 As alſo are prouoked to remember them abſent, by whom we haue receiued good in company.

And this ſerueth,

1 To condemne that monſtrouſneſſe of nature which endures no ſociety.

2 As alſo that voluntary deuotion which excludes from ſociety.

3 To inſtruct vs to imploy our ſelues for the publicke and common good.

4 To prepare our ſelues, and ſo to be armed againſt all company whatſoeuer.

5 To content vs, whatſoeuer company the Lord ſhall caſt vs vpon.

6 And alſo to aſſure vs of good

ſucceſſe

ſucceſſe therein.

Secondly, that we may the better profite by all companies, obſerue wee:

Sect. 2. How to bee vſed aright

1 That wee muſt feare danger from all; from the euill, by being defiled with them: from the good, by being puffed vp with them.

2 That wee leaue no ill ſauour behinde vs, but walke harmleſly before them, and with them.

3 That we ruſh not vnaduiſedly into any company. But

1 Determine before hand to doe them good. Or elſe,

2 To receiue good of them, as occaſion ſhall require, and ſo prepare to queſtion with them accordingly.

4 Be we reſolued that company is not ſimply neceſſary to ſaluation, we are to vſe them, if God caſt vs vpon them: If otherwiſe by infirmity, or ſome outward affliction we are debarred, know we, that in ſtead of men, we haue the ſociety of our bleſſed God, and his Angels; yea we can neuer bee depriued

ued of the company of a good conſcience, *Pro.*15.15.

5 Eſpecially prepare wee the the heart by a ſerious examination. And

6 Set wee a watch before the doore of our lips, that our tongues may not betray vs.

7 Remember that God is preſident in each company, to iudge of our ſpeech, *Rom.* 11.36. and therefore let all bee done of him, through him, and for him, let him be accounted the beſt therin.

8 And conſider we, that the Diuill will be one in deſpite of vs, to write what we ſay: and therefore entertaine we not him, by vanity, worldlineſſe, &c. *Iob.*1.2.

9 Aime we at ſpirituall peace, and auoyd we brawling, contentions, &c.

10 And remember we, that here's no liberty for Idle talke.

Thirdly, obſerue we:

The kinds of company, which are,

{ *Good,*
{ *Bad.*

Here

Here learne,

Firſt, to diſcerne good and euill company, *As thus,*

Firſt, *they are to be eſteemed good,* which

1 Are of the ſame profeſſion with vs, *Eph* 5.11. *Pſa.*15.4.

2 Who ſpeake with ſound iudgment, and power of true knowledge, *Col.*1. *Phil.*1.

3 Who labour to holineſſe and ſincerity of life, *Epheſ.* 5. In all things continually,

4 Who haue a ſight of their inward corruptions, and mourne for them.

5 Labour to do good to others, *Gal.*6.10.

6 Who ſuffer with vs for the ſame profeſſion, *Phil.*1.27.

7 Who loue the word, and Gods children. *Pſa.*16.2.

8 Long for the appearance of Ieſus Chriſt, 1 *Corinth.*1. 2 *Theſſ.*3. 14. 2 *Cor.*5.1.2. &c.

9 Which can endure to bee reproued.

10 And goe the ſtraight way, contrary

Sect. 5. *Who bad.*

contrary to the world thereto, *Mat.7.Luk.13.Rom.12.2.3.*

Secondly, they are to be accounted euill: that

1 Speake euill of the power of profession, *Iud.3. 2 Pet.2.3.4.*

2 Despise the word, and meanes of holinesse. *2.Pet.3.5.6.*

3 Disgrace profession with a prophane life. *Ephes.5.8.*

4 Resolue that we may bee too holy and religious.

5 Separate themselues from the society of the Saints, *Heb.* 10. *Esay.65.5.*

6 Runne the broad way, following:

1 Examples,
2 Multitude,
3 Time.
4 Custome,
5 Opinion. &c.

7 Who hate to be reproued, and continue obstinate in their sinne, *Iohn.2.*

8 Which decay in sincerity, and grow worse and worse. *2.Tim.3.13*

9 Who notwithstanding the outward

ward for the of godlineſſe, retaine the faſhion of the world, and ſauour thereof. *Rom.* 12.

10 Who giue occaſion of griefe to the Saints, and reioycing to the wicked. *Pſal.* 120.

11 Which betray and perſecute the Saints of God, *Matth.* 10. *Iohn.* 16.1.

12 Who cannot endure reproſe.

13 Who refuſe the croſſe, and make choiſe of the pleaſures of ſinne for a ſeaſon, 2. *Tim.* 4. *Demas Hebr.* 11.25.26.

14 Who are afraid of death, and ſet vp their reſt in this life, *Luk.* 12. 20. *Amos* 6.3.4.

Fourthly learne we,

Principally to make choyce of good Company: As,

Sect. 6. *To choose good.*

1 Beſt agreeing with our qualities.

2 Thoſe who are knit with vs in the holy and conſtant bond of loue and religion. *Eph.* 4.1.

3 Thoſe of whom wee ſhall receiue moſt good, and leaſt hurt.

4 Thoſe whom wee are moſt bound

bound to doe good vnto, *Galath* 6.10.

5 As also with whom we shall enioy most constant and perpetuall society. 1. *Thess.* 4.17. *Heb.* 12.

And this condemneth,

1 Those that are indifferent for all companies.

2 Instructs vs whom especially to sort with. And

3 Whom to auoyd in our election.

Sect.7 Wicked how to be sorted with

Fifthly, obserue wee, that we are not to refuse the worst company vpon these conditions:

1 If thy calling require & allow thee for their *good*, especially being sought vnto, *Mat.*3.5. *Luk.*14.1

2 If vpon occasion thou fall vpon them, or they into thy company. 1. *Reg.* 18. *Act.* 17.17.

3 If they bee in any extremity, thou art to seeke vnto them. *Luk.* 19.33.

4 So thou doe not returne to them, but reclaim them vnto thee *Ier.* 15.19.

And this condemneth,

1 That

1 That ſcrupulosity that allow-eth no ſociety with the wic-ked.

2 As alſo that prophaneſſe which vpon ſuch pretences are compa-nions with them in euill.

3 It inſtructeth vs in the right of our Chriſtian liberty, to become all vnto all, that ſo we may winne ſome vnto Chriſt, 1. *Corinth.* 9. 19. 18.

4 As alſo comforteth vs, that if wee doe them no good, yet wee ſhall (keeping theſe Rules) receiue no hurt; nay, wee ſhall bee the better by them. *Matthew* 10. 3 4.

Otherwiſe wee are not to conuerſe with them:

Becauſe,

1 They doe not loue vs, *Prou.* 29.

2 They will defile vs with their corruptions, and hinder vs in wel-doing.

3 And draw downe Gods wrath vpon vs. *Reu.* 18, 5.

4 They are hated of God, *Mat.* 9.

5 And

5 And to be secluded the society of the faithfull. 2. *Iohn.*

And this,

1 Reproueth their prophanesse, who, to choose, sort with the wicked, to make them merry, and reiect the godly, as being melancholy persons, &c.

2 As also, that for feare to offend the wicked, conuerse & close with them, or to make gaine of them, or by them.

3 Hereby we learne how to auoyd contagion and confusion even by forsaking the company of the wicked. Rom. 16. 4.

4 As also hereby we haue a protection from their malice, if wee runne not into the same excesse with them.

Ninthly, learne we how to behaue our selues in good company.

Sect. 9. Concerning good company, there are these rules:

1 We must prouoke each other thereto.

2 Christian salutation is to begin this society, and greeting each other

therin the Lord. *Ruth.2.*

3 To be large-hearted, offering the most pretious pearles vnto them. *Math.13.*

4 To vse among them more chearefulnesse and familiarity.

5 Exhortation of each other to constancy.

6 Reproouing each other for suspected or knowne infirmities, *Leuit.19.17. Galath. 2.11.13.* Priuately.

7 Taking occasion by some present blessing or iudgement, to prouoke to repentance, or thankfulnesse. *Gen 33.11. Gen.43.29.*

8 Ioyning together in prayer at least once before breaking vp. *Ephes.6. Iohn.17.*

9 Aduising each other for outward occasions but sparingly. *2. Tim.4.13.14.1.*

10 Commending each other to their priuate remembrances. *Eph. 6.19. Act.20.32.*

11 In conference, keeping an holy order, that the grauest, and most experienced may begin,

gin, and moderate without interruption or preiudice of any other gifts. 1. *Cor.* 14. *Iob.* 32. 4.

12 Not wading into matters beyond their skill, or calling.

13 Bearing with one another, through loue.

14 Conferring especially of such things as they haue learned.

15 Reioycing together in singing of Psalmes, *Col.* 3. 15.

Sect. 10. *Benefite of good company.*

The end and vse of good company is

1 To draw vnderstanding out of them by conference, *Luk.* 24. *Iob.* 4

2 To receiue comfort in our inward and outward troubles, *Ruth.* 2. 13.

3 To increase spirituall ioy, *Psal.* 32. 11.

4 To maintaine loue and Christian vnity, *Psa.* 133. 1.

5 To nourish our hope and vnion in the fellowship which is aboue. *Col.* 1. 5.

Sect. 11. *Kindes of good company.*

Now good company is either Set, and appointed: or *Occasionall.*

Set

Set company is either to
Spirituall or
Ciuill ends.

That which is to spirituall ends is either, *Publicke*, or *Priuate*.

The *Set Publick* meetings of the Saints are of two sorts.
Principall and necessary,
Accessory and occasionall.

The *Principall* meetings are such which doe immediatly concerne, and so are imployed in the worship of God.

And therefore,

First, the weekely meetings on the Sabboth.

And herein obserue these Rules:

First, that wee prepare each other thereto. *Eccle.* 4. 17.

And that by

1 Councell and Instruction.

2 Encouragement and prouocation by example, &c. reioycing that now we are freed from bodily labour to serue our God more freely.

Sect. 12. *Of Sabboth Societie, and the Rules thereof.*

1 *For Preparation.*

3 By examination, and that,

1 Of sinnes committed, especially such *of neglect of Gods worship.*

2 Present wants, of knowledge, desire, &c.

3 What furniture of graces wee are furnished withall, what Faith, Repentance, Ioy, &c.

4 Especially labouring to bee found in Christ, *Phil.* 3. 9. 10.

5 Praying vnfaynedly for the ministery of the word, *Col.* 4. *Rom.* 16. 2. *Thess.* 3.

6 Instructing our Families, 2. *Thess.* 3. *Gen.* 18. *Psal.* 101.

7 Condemning our former abuse of the Saboth.

8 Renuing our vowes for more conscionable obedience for the time to come. And lastly,

9 Meditating on the eternall Saboth, and so fitting vp our selues in a through emptying of all carnall thoughts, &c.

Secondly, for the worship of the day.

2 *Practise of they day.*

1 We are to arise early, to praise the Lord.

2 To

2 To stirre vp our selues & people by reading, meditating and praying, in priuate, and with the Familie.

3 That we come together to the Assemblies, and not straggle, but that wee may bee partakers of the whole worship of GOD, *Acts* 13.44.

4 That wee vse all holy and reuerend gestures to further attention to holy things, as to be bare, to stand vp, to looke vpon the preacher, &c. *Luke* 4.20. *Numb.* 25. 18.22.

5 That wee faile not priuately to stirre vp one another (as wee perceiue dulnesse) to watchfulnesse, heede-taking, by iogging, &c.

6 That we ioyne with the Congregation in such parts of Gods worship, as then are performing, 1 *Cor.* 14. *Act.* 20.36.

7 That wee continue out the performance thereof, waiting for the blessing, vnlesse more vrgent occasion call away, *Matth.* 24.20.

8 That we conferre with our family and neighbours some fewe together, of such lessons as wee haue publickely heard, desiring to bee satisfied by our Minister, of doubtfull poynts, *Acts* 17. 11.

9 That we visit the sicke, and relieue the poore, make peace among neighbours, minister a word in due season to them that are weary, *Isa.* 50. *Matth.* 7.

10 That wee meditate vpon the *Meanes.*

1 Accounting with our selues what things either read or preached especially concerned vs.

2 What especiall comforts and feelings the Lord gaue vs in prayer.

3 What increase of faith in the promises.

4 What renuing of repentance, &c.

11 That wee take a view of the creatures, and stirre vp our hearts in the Spiritual meditation thereof to a greater loue and reue-

rence

rence of the Creator. *Psalm.* 19.1. *Psal.* 92.4.

12 That we count this our onely recreation for this day, to build vp the soule in knowledge and holinesse. *Esay.* 58.13.

The vse and benefit of the Sabboth is: 3 *Its benefit.*

1 We are the better fitted to the daily sacrifice.

2 And also enabled to walke profitably in our Ciuill Callings.

3 We renue our heauenly conuersation.

4 We increase in knowledge, & so are fitted to a further measure of sanctification.

5 Wee are prouoked to meditate on the worke of our redemption which was the cause of the vnchangeable change of this day.

6 Wee are more weaned from the world, and setled in our best choyce.

7 We renue our right, and prosecute our interest in the eternall Sabboth.

8 We are throughly humbled in the sence of our vnworthinesse, as discerning by the impossibilitie of so keeping in our selues, but that in thought, word, and deede wee haue often transgressed the bounds of this day, how farre we are from perfection, and so are prouoked the rather to hasten thereto.

Sect. 13 *Of thankesgiuings.*

A second publique meeting for Gods worship, are the *Solemnities* of *Thankes-giuing* for extraordinary blessings receiued, &c. 15.1. *Hest.9. Nehem.8.*

And these are to bee performed

1 By the lawfull authority of the Magistrate. *Hest.9.*

2 They are to bee kept as Sabboths, with

1 Like preparation.

2 Cessation from worke,

3 Contribution to the poore,

4 Spirituall exercise of the word and prayer, 1. *Corinth.16. Hest.9.*

Fasting. 5 Onely here may be a more liberall

berall vse of Gods Creatures, in regard of inuitation of the poore, and enlarging of Christian liberty vpon the occasion, 1. *Sam.* 9. 23. 24. *Gen.* 21. 8.

6 And that the memoriall of Gods mercy may continue, we are to set a part solemne daies thereto *Hest.* 9. *Exod.* 12. 14.

These are so to be kept, that we be fitted and prepared thereby to other the like duties of thanksgiuing vpon priuate occasions, not that the performance heereof should make amends for, and cut off these, *Luke* 18. *Heb.* 9.

So that wee herein auoyd,

1 Customarinesse, 2 *Pet.* 2. 13.

2 Opinion of merit.

3 Superstition, *Iud.* 12.

4 Will-worship. *Col.* 2. 16. 21.

5 Vaine prodigality. &c.

For the matter and Rules of thanksgiuing before.

A third publique Spirituall meeting is that holy exercise of *Fasting* and *Prayer*: *Luke* 5. 33. *Act.* 1. *Ion.* 3. Sect. 14. *Publique fasts.*

And here obserue,
What fasting is,

1 *What it is*

1 Not what God imposeth, and is not willingly chosen either by the shutting of the heauen, or hardning of the earth, which is properly called famine, *Genes.* 12. 10.41.53.

2 Neither that hunger which proceedes for want of meate, *Act.* 27.21 33.

3 Neither that extraordinary abstinence from meate, caused by such strange visions, &c. *Act.* 9.9.

4 Neither that miraculous fasting by a diuine power, as that of our Sauiour, *Moses*, *Elias*, *Math.* 4.2 *Exod.* 34.28. 1 *King.* 19 8.

5 Neither that daily sobriety and temperance of Christians in moderate diet and spare, as that of *Iohn Baptist*, *Mat.* 3. 1. *Pet.* 4, 8. *Gen.* 1.29.

6 Neither that extraordinary sobriety and moderation in our Christian liberty, when the iudgement of famine lies sore vpon the land, to shew our sence of Gods hand,

hand, and to bee better able, by ſparing from our former liberty, to relieue others. *Nehem.* 5.

7 Neither that ſuperſtitious difference of meats, as of fiſh in ſtead of fleſh, abſtaining from white-meates, and on ſet dayes.

8 But it is a voluntary abſtinence, and extraordinary, taken vp for a religious end.

Voluntary it is, 1 becauſe the time and manner of faſting is not impoſed or determined, but left free to our owne liberty.

2 This is to bee vnderſtood of priuate faſts, becauſe the publike for the time and outward maner, are at the diſpoſing of the magiſtrate.

2 It is an abſtinence,

1 Either of all kinds of meates, wholly for ſo long time as nature will endure to be fitted to ſpirituall duties.

2 Or if it continue any long time, then to receiue ſparingly, ſomewhat to maintaine life, without any daintineſſe or exceſſe to

nourish pleasure. This is also true fasting: so that it bee,

3 Extraordinary, that is, differ from our ordinary temperance in diet, which is to bee at all times: but this at certaine times, and for certaine occasions. And that

4 As also to religious ends. Of which hereafter.

And this condemneth,

The vse. 1 Blasphemous fasting of such, who in imitation of the diuine power haue presumed to commend vnto the Church, by their wicked imitation, that miraculous fast of 40 daies, as the *Montanists*, Papists.

2 It condemneth generally all Popish fasting, and that,

1 Because it consists in the obseruation of set times, vpon paine of mortall sin, *Mat.* 9.

2 They make the very abstinence from flesh, a matter of conscience.

3 They place their abstinence in difference of meats, as if one were more holy then another.

4 They determine the act of fasting to bee a religious and holy

worke, whereas indeede in it selfe it is but indifferent.

5 Yea, they make fasting to bee a matter of merite, whereas indeed, at the best, it is but a helpe to a good work.

2 This teacheth vs to put a difference between religious fasts, and ciuill abstinence from some Creatures vpon certain week daies for the good of the Common-wealth, & mutual vse of the creatures, impo'ed by the Magistrate, as the *moderator of our liberty in these things.*

3 As also, wee are hereby taught to discerne of our fasts, whether they bee warrantable or no.

Secondly, obserue the kindes of fasting, which are:

1 *Priuate*, vpon extraordinary or ordinarie occasions, within the power of each particular Christian to dispose of, either for his own person, concerning time, &c. or for his family, where hee is King, Priest, and Prophet. 2 *Kindes of Fasting.*

2 *Publike*, which depend on the Authority

1 Of

1 Of the Christian Magistrate.

2 Are celebrated in a publique place.

3 Solemnized onely for extraordinary occasions.

4 Continue either one or more dayes, as the occasion is more vrgent *Ion.* 3. *Esay* 58.

Thirdly, consider the causes and occasions of these *publique fasts.*

Causes of fasting.

1 The overflowing of sin, threatning some grieuous iudgement.

2 Some iudgement threatned, either by the word, or by some visible signe, 2. *Chron.* 20. *Ioel.* 3. *Ion.* 3. *Hest.* 4.

3 Some present iudgment vpon the land. *Iudg.* 20.

4 When any especiall good is to be done for Church, or Commonwealth, *Exod.* 19. *Act.* 14. *Dan.* 10. 3. *Luk.* 6. 12.

5 When we feare the remouall of some principall blessing, as *good gouernment*, the *word*, &c.

6 When we see the like occasions in our neighbors, we are for their sakes also to be humbled, *Psal.* 35.

Fourthly

Fourthly, learne we the maner of true fasting, which is:

4. *Manner of fasting.*

1 For the solemnitie of it, it must be kept as a Sabboth. *Esa.* 58. *Za.* 7.

2 There must be an abstinence from all meats, so farre, that the body be afflicted. *Ezra* 8. 21. 1 *Cor.* 9

3 Yet so, as nature bee not destroyed, or vnfitted to spirituall duties. 2. *Col.* 23. *Math.* 6.

4 That wee continue in this abstinence, at the least all the time of the performance of such spirituall actions of prayer and the word: and that, if nature will endure, euen from morning to the euening.

5 As also, we must abstain from all delights, which either may coole nature ordinarily, vnlesse some sudden oppresse it, or may prouoke it to sin. *Da.* 10. 3, *Ioe.* 2. 15

6 Yea, all persons are bound to the performance thereof, vnlesse by impotency of nature, or inabilitie of spirituall gifts, they are vnfitted thereto: so children sicke and old folkes are excepted: a-

also

also such, which by reason of the constitution of their bodies, cannot endure fasting. *Rom.* 14. *Tit.* 1. 15.

7 Wee must also come before the Lord in our *meanest attire*, as a signe of our humilitie. *Ion* 3. *Est.* 4.

8 Here must be a more solemne confession of sins, both in generall and particular, with more strong cries, and groanes to obtain pardō for the same, as also a more publike profession of our faith, and apprehension of the favour of God in Iesus Christ. *Dan.* 9. 6.7

9 Lastly, concerning plenty of teares and lamentation, putting on sacke-cloth, bowing of the body and going crooked, renting of garments, lying in the dust. *Ier.* 2. *Mich.* 1. couering the head with ashes, &c. These being rudiments of the Iewish Church, are now left arbitrary in Christian liberty, and are to bee vsed according to the manner of the Churches where we liue. *Matth.* 5. 27.

And this,

1 Con-

1 Condemneth Popish fasting which admitteth delicate and riotous dainties, howsoeuer it denie grosse meats.

2 As also teacheth vs the true manner of fasting.

Fiftly, obserue we the right Ends of fasting. Which are

5. Ends of Fasting.

1 To subdue the flesh and bring downe the bodily lusts into subiection to the will of God. *Luk.* 21. 34.

2 To stirre vp deuotion and attention to holy duties. *Luke.* 2. 37. 1. *Cor.* 7. 5. So did *Anna* vse it because the heart and affections are lighter and in better order, &c.

3 To testifie the humilitie and contrition of our hearts: namely, our inward sorrow for sinne, and worthinesse to bee cut off by the hand of God. *Ioel.* 2. 12. 13. To this ende we deny our selues the vse of Gods creatures, to signifie that we haue deserued death, which would fall vpon vs, if we were not nourished by the creatures.

4 To

4 To put vs in minde of our guiltinesse before the Lord, that we are vnworthy to liue, breathe the aire, &c.

6. Benefits of fasting.

To these wee may adde the notable effects of Fasting, which haue beene and are,

1 *Great blessings* haue bene obtained: and retayned to the Church.

2 *Grieuous iudgements* haue bene kept out and remoued, and turned into blessings. *Ion.*3. *Iud.*20. 2.*Chron.*20.

3 Gods children haue beene confirmed and *assured of their saluation.* 1.Cor.9.23.2.Cor.6.

4 And enabled the better to holy duties. *Act.*1. *Act.*14. and *Mat.* 17.21.

5 And the like may the Church and Saints expect in the conscionable performance of this duty to the worlds end.

6 Satan this meanes is especially defeated and cast out. *Mat.* 17.21.

And

And thus farre of the publicke vſe of ſpirituall ſocietie.

The priuate followeth, which is ſeene:

Sect. 15. Of priuate Societie.

1 In the priuate exerciſe of religion, in our families, as *Prayer Catechizing, reading of the word, Meditation*, &c. Of which at large in the *ſecond part of the Dayly Sacrifice.*

2 In *priuate Faſts* and *Thankeſgiuings*, for family and perſonall, yea, in the failing of the Church, for publike occaſions alſo.

Priuate Faſts, &c.

Wherein obſerue:

1 That they are to bee performed by the authoritie of the maiſter of the familie (it being not lawfull for any priuate perſon therein, vnleſſe hee bee free and at his owne libertie to performe theſe duties *to the hinderance of his ciuill Calling*, which is ſubordinate to the profite of his maiſter, without ſpeciall licence from him conten-

consenting himselfe, otherwise, with his inward desires and priuate times, which are left him from his vocation: vnlesse his master be meerely prophane, and wil allow no liberrie at all to holy duties, then is he rather to submit to the chastisement of a wicked master, then by neglecting holy duties, to incurre the wrath of God. *Dan.6. Eph.6.1.*

2 These fasts are to be kept as Sabbaoth.

3 That which is allowable in publik, may here be faulty. Namely, shew and ostentation of that openly, which we doe in priuate. *Math.6.*

3. *Holy conferences*

Thirdly, spirituall societie is seene in holy conference.

And that

1. *Betweene minister & people.*

First betweene the *Minister* and *his flocke.*

This is necessarie.

1 To breed acquaintance, and so loue of the minister, and consequently of the word.

2 To

2 To enable vs the better to the vnderstanding of the word.

3 To the better informing of the conscience, and subduing of the affections thereto.

4 To acquaint the Pastor with the state of his flocke, that so he may give vnto each his portion in due season. *Isay 56.*

And this

1 Condemneth the Pride of Pastors, who (guilty to themselues of ignorance or prophanenesse) refuse to conuerse with, and resolue their people.

2 And so the pride and security of the people, who either are strange to their Pastors, or rather vse them for worldly respects, as Law, Physicke, Craft, &c. then for the resolution of the conscience.

Here obserue

1 To auoyde high and curious speculations.

2 To reason of such things as concerne each others estate.

3 And that not so much for desire of knowledge as conscience sake.

4 And

4 And that with all readineſſe and lowlineſſe of mind.

5 To the reſoluing of our ſelues and others.

6 Submitting themſelues to be catechiſed by their Paſtors.

7 And demanding queſtions for their further edifying. *Math.* 13.

8 And all to the glory of our bleſſed God. 1. *Cor.* 10. 31.

2. Betweene ſuperior & inferiour.

Secondly, theſe conferences are betweene ſuperiour and inferiour.

Here obſerue:

1 That the *elder* haue the former place of ſpeech.

2 That he deſpiſe not the *aduice* and opinion of the *inferiour*. *Iob.* 31.

3 That each *be ſubmitted to other in the Lord*, the ſtronger ſubmitting to the capacity of the weaker, and the weaker yeelding to the reaſon of the ſtronger.

3. Betweene equals.

This conference may fall betweene equals.

Here obſerue:

1 That ſome *prioritie* for *order ſake*, is to be vſed, and that to bee giuen

giuen in respect of the *best guifts*. *Iob.33.*

2 *Contention* must be auoyded. in a wise bearing with each other.

3 And also *order kept* in the attending each others speech. *Iob.* 33.

4 *Wisedome* to preuent idle talke.

5 *Conscience* to resolue each necessary doubt, & to giue God the glory. *1. Cor.10*

The benefit hereof is exceeding great. As first. 4. *It benefit*

1 *Loue* is preserued, and vnitie maintained.

2 Each others gifts are sharpened, and encreased.

3 *Hypocrisie* is discouered, and prevented.

4 Particular faults discerned, and amended.

5 Sound knowledge of the word attained.

6 Humility settled and preserued

7 And we fitted to praier, & inward conference with our blessed God *Sect. 16. Rules for conference.*

In all these conferences generally obserue these rules. 1 That

1 That we conferre of our owne principally, and not of others estates.

2 That we auoyd as much as may bee, speech of worldlinesse, &c.

3 That we conferre of spirituall things seasonably, and within compasse.

4 Though it be lawfull to speake of things indifferent, yet we make choyce to speake of what directly concernes holinesse.

5 That we meddle not with *state*, or *secrete* domesticall occasions.

6 That we be not discouraged if wee profite not by conference, contenting our selues in the good purpose of our hearts, that wee haue done the good will of God: and that our labour will returne into our owne bosome; or else we may do good hereafter.

7 That wee entend the *glory of God*, and each others profite.

8 That we be swift to heare, and slow to speake. *Iam.* 5.

The triall of holy conference.

That,

1 If our desire of profiting others grow cold, through carnal ioy, there we to suspect that ioy. *Act.* 20, *Ioh.* 4.

2 That either both depart better hereby, or else, we at least haue the testimony of a good conscience herein, and giue not ouer the hope of good successe.

3 That wee so part with company, as that wee be fit to be alone.

Sect. 16. *Triall of right vse.*

Thus farre of the spirituall vse of societie, concerning principally the worship of God.

Sect. 17. *Of accessory meetings.*

2 *The Accessory meetings* concerning religion, follow. Namely, such as tend to the furtherance thereof.

And that:

1 In the establishing of truth.

2 Convincing of error.

3 As also in the correction of the offendor by the discipline of the Church.

And these are either more generall.

1. *More generall.*

1 Such as are the generall councells, Synods, and appointed, and gathered by the Christian ma-

magistrate, for the maintenance of true religion, and the rooting out of heresies.

2. Rules.

Here obserue these rules.

1 That the Christian magistrate is the chiefe moderator.

2 The word of God must bee the rule and iudge. *Mat. 27. Ioh. 7.*

3 The end must bee to maine the vnity of the spirit in the bond of peace. *Eph. 4.*

2. Lesse generall.

Secondly, some are lesse generall. As

1 The nationall and prouincial Synods of particular Churches to be ordered in the same manner as before.

2 The more parti[illegible] Ecclesiasticall gouernme[illegible]s, and Consistories of the Ministery, for the correcting of manners, and due execution of the discipline of the Church.

3. Their appurtenances

Hitherto appertaine:

1 The Schooles of the Prophets as being the nurseries of religion and Seminaries of the Church and commonwealth. *Is. 1.*

Amos

Amos 7.14. *Act.* 6.9. 2. *Reg.* 2.15.

2 Religious Feasts tending to nourish the societie of the Saints. *Iud.* 11.

2. *Feasts.*

3 Contributions and collections for the poore. 1. *Cor.* 16.1.

3. *Contributions.*

1 To bee performed on the Sabaoth.

2 And distributed according to the necessitie of the Churches.

Thus farre of the vse of spirituall societie.

The Ciuill followeth, and it is manifold.

Sect. 18. *Of ciuill societie.*

1 *State assemblies* to determine for the good of the body politick, among which the highest and most authenticall, are the Parliaments. Next to these the Councell Table. Thirdly, the Starre-Camber. Fourthly, the Exchequer and Kings Bench.

1. *State assemblies.*

2 *Corporations* and *Brotherhoods*, Cities and Towns concerning the right vse of trades and mysteries.

2. *Corporations.*

3 Thirdly, *Contracts and Bargains* which must bee with these conditions.

3. *Contracts*

1. That we vse no deceit either in word or deede to entrap or ouer-reate.

2 That promise be kept vnlesse with consent on each side.

3 That we sell not time, making more profit in regard thereof.

4 That we sell what is good and saleable. *Amos.8.*

5 Mercy is to be shewed if we haue our brother at an aduantage

4. *Suites.* *Fourthly, Ciuill societie may fall out in suits and contrauersies.*

Here obserue:

1 That these hinder not our spirituall societie in the worship of God.

2 Neither impeach other ordinary kindnesses which ought to passe betweene neighbours.

3 Yet rather wee should suffer wrong, then fall into these suites. *1.Cor.6.*

4 Seeke wee all meanes of priuate agreement before wee goe to law.

5 Delay we not suits to weary out a brother.

6 Much

6 Much lesse by bribery seek to ouerthrow a good cause.

7 But to ouercome euill with good, seeking peace and ensuing it *Rom.* 12. *Psal.* 34.

A fifth vse of Societie is for Recreation.

Here obserue.

5. *Society in Recreation*

1 That we be as carefull to vse recreation a right, as to haue liberty in it.

2 That we make choyce of a fit time, when we haue need, by reason of wearisomnesse in our callings.

3 That wee make no occupation of it, neither labour so much for skill therein, as rather to make vs more skilfull to moderate the same.

4 Looke we vp still to God for continency in the vse of our liberty.

5 Our kinds of recreation must be honest and of good report.

6 We must vse great moderation of our affections therein.

8 Our company must be suitable such as we may order, nay such as may moderate vs.

9 We must not be ouertyred by our pleasures, but made more fit for spirituall duties and ciuill callings.

6. In loue Feasts.

A sixt vse of societie is in loue feasts, vsuall for publicke meetings, and not vnfit among neighbours to maintaine peace, and amitie.

But here wee must obserue these Rules.

1 That be not kept on the thes baoth day. *Neh.*13.15.16.

2 That in them our poore neighbour be not shut out.

3 That moderation be vsed in regard of the time, company, callings, &c.

4 In them not the priuate but publike good to be entended.

5 We must not be vnfitted therby to our ciuil, nor generall callings.

6 Religion must be the squire, & moderator of them all. And

7 The end must be the glory of God. 2. *Cor.*10.31.

Thus

Thus farre concerning set assemblies. There follow occasionall: namely, such as are by accident

Here obserue:

Sect. 19. *Of ciuill societie by occasion.*

1 That our principall desire and scope bee to sort with the better. *Psal.* 16. 3.

2 That we make not choyce willingly of euill company, vnlesse the present danger of their soules constraine vs.

3 That if by occasion, as at meats at set meetings, or by fellowship in office, &c. Wee are linked with them, or be bound in conscience to visite them, or meet with them in our iourneys, &c.

Here we must auoyde.

1. *How to sort with the wicked.*

1 Hardning them in their sinne by light familiaritie, vain applauding, or winking at them, but rather we are to reproue, if not by word yet by behauiour. *Luke* 14. 7.

2 We must not deiect them, by our disdainfull, or imperious behauiour. 2. *Thess.* 3. 15. 1. *Timoth.* 2. 25.

3 Neither enrage them by vnseasonable & ouer bitter reproofs vnlesse the glory of God presently lie in the ballance. *Mat.*7.6.

4 Take wee heed, lest by labouring in simplicitie to approue our selues vnto them, wee expose our selues as a prey.

But that wee may benefit them, wee are

1 To conuerse gravely, but yet humbly with them. *Neh.*2.12.

12 To wait some good occasion from their speech, and so to worke vpon it. *Act.*16.

3 To call to mind some present blessing, or iudgement, that so we may put by idle talke. *Amos* 6.6. *Esa.*5.12.

4 Commend wee what is likely spoken of them, yet with an holy drawing them on to better, by graue exhortations. 2. *Tim.*2.24. 25.

5 In all our speech let it appeare that loue is the ground, and the soules good the principall end. *Math.*5.44.

6 Con-

8 Contrary we them not always in their weakeneſſe, but expound it to the beſt, vnleſſe wee ſee apparent contempt and deſperate ſcorning. *Iudges* 22. 23. *Ru.* 14. 1.

9 If we cannot benefit by conference, then let vs take heede, that we do not communicate with them in euill, but rather wiſely breake it we off, as *Samſon* did, by ſome riddle or ſuch like, as neere as may be, leaue we them with peace that ſo afterward, there may bee hope to win them. 2. *Theſſ.* 3. 15. *Rom.* 12. 18.

Thus are we to behaue our ſelues in euill company, if by occaſion they light vpon vs, &c. But purpoſely wee are not to make choyſe of them.

2. *Cautions herein.*

Either *in holy duties concerning the worſhip of God. Here learne:*

1 That wee are to pray for the communion of Saints, and perfection thereof. 1. *Cor.* 15.

2 Not to ioyne any otherwiſe with them in charity, partly by our owne experience we hope & gueſſe their fitnes to our felowſhip.

3 If we know otherwise, we are after priuate admonition to make knowne the offence, and our dislike thereof, that we bee not partaker of other mens sins. 1. *Tim.* 5.

4 If the partie will not refraine, or by the lamenesse of discipline is not repelled: wee are not to refuse our comfort, because he turns his into poyson.

5 Yet are we to eate with sowre herbes, euen to mourne, and sigh for further puritie.

2 Wee are not to admit the wicked to our priuate tables. *Psal.* 101. and families.

3 Nor to assume them as partners, in our priuate recreations.

4 Neither to employ them in our ciuill and domesticall affaires. *Gen.* 14.

5 Especially not to acquaint them with our secrets. *Iudg.* 10.

6 Generally, wherein it stands with *our libertie*, and *their fastie*, we are not purposely to sort with them.

3. *Vse hereof*

The vse of euill company, is,

1 That

1 That wee make more of the better ſort.

2 And labour to make the bad better.

3 That wee long after heauen, where wee ſhall finde none but good company. *Phil.*1.*Heb.*12.

4 That wee grow more priuate and learne to bee a part with our God. *Gen.*5.21.

CHAP. VIII.

Of ſolitarineſſe.

AND this is the next occaſion of the day, wiſely to be entertained of vs. Namely,

To order wiſely ſolitarineſſe. *Sect.* 1. *why.*

And that becauſe:

Firſt, now we lie naked and open to ſpirituall tentations, which are moſt dangerous, as Pride, &c.

Secondly, and may with beſt aduantage & leaſt hinderance, purſue the beſt things: and ſo are capable of the greateſt good, or ſubiect to the greateſt euill.

Here therefore obſerue theſe Rules. *Sect.* 2. *Rules therof*

1 That though we be from the presence and company of men: yet we haue the presence, and fellowship of the Almighty, and the ministery of his holy Angels, and therefore that now especially, we reioyce in this fellowship. *Psal.*16.

2 Yet so as that wee neglect not our callings, but be sure that wee be kept from idlenesse. 2. *Thess.*3.

3 That we especially call to mind those *ill neighbours*, which we shall neuer be rid of, so long as we liue namely, our sinnes, and in our greatest freedome of solitarinesse forgetnot our bondage vnder this tyranny, to preuent *spirituall pride* and *securitie*. *Rom.*7.24.25.

4 That we take heed of idle and curious speculations, feeding thereby our melancholy and vainethoughts, lest Satan take aduantage of our curiositie, and so prouoke vs to schismes and heresies, or else t'ecede fearefull distractions, and defections of the mind *Heb.*10.23.

5 Prouoking hereby to singularity

larity and so forsaking of the fellowship.

6 That wee be carefull to order and represse the infinit wandrings of the mind, which at such times is most busie and exorbitant. *Gen* 8. 5. *Dan.* 4. 2. And that

1 By singling out the most necessary matter that concernes our present occasion.

2 And prosecuting at once the same, as wee may without interruption.

3 At least, if some speciall motion come in the way, so entertaining it, as taking only some brief note thereof to helpe memory, we leaue it to some proper season, & so returne againe to our former subiect.

4 Not leauing it till we haue driuen it from speculation to particular vse.

5 And so raise vp, to run our communion with Christ.

7 Especially that wee bewise to discern Satans deepnes, who now will

will vsually most eagerly assault vs either taking aduantage of our securitie, because wee are freede from outward occasions, or working vpon priuateneſſe and want of succour. Mat. 4.

8 That especially wee meditate on heauenly things, comforting our selues with the holy protectiō of Angels, who attend vs, & reioycing in the hope of that blessed fellowship which expects vs in heauen. *Gen. 5. Gen 24.63.*

9 At no hand giue wee place to Satan, seeking now to scare or distract vs, but resist we strongly by faithful praier. *1. Pe. 5.8. 9. 2. Ch. 3. 1.*

10 Presume not of such solitarines either which hath no warrant, as that of Monks, &c. or when thou art bound to society, for herein thou excludest thy selfe the protection of the Lord. *Eccles. 4. 9. 10.*

Thus behauing our selues alone.

Sect. 3. Benefit hereof.

1 We shall neuer want the comfort of sweet communion. *Mat. 28. Apoca 3. 20. Iohn 14. 23.*

2 Ready

2 Ready ſhall wee bee for ſuch troubles, when we may be driuen to be alone, *Apoc.*1.9.10.

3 Fitter alſo for the fellowſhip and communion of the Saints, 1. *Tim.*3.4.5.

4 Strengthned againſt Sathan, who now will principally aſſault vs, *Mat.*4. *Eccleſ.*4.10.

5 And profitable redeemers of the time, and purchaſers of eternity, *Eph.*5.16. *Prouided,*

Sect. 4. *Cautions to be obſerued*

1 That wee vex not our ſelues with ſifting, or enuying others buſineſſe and ſtates, leſt thereby wee be made vnfit for our owne, 1. *Tim.* 5.13.

2 That we ouer-whelme not our ſelues with ouermuch thinking of worldly things, eſpecially of the times to come, or things which may happen, leaſt the heart bee drowned with the loue of the creature, or appalled with feare of after-claps, *Mathew.*6.34. *Luk.*21.34.

3 In meditation of heauenly things, looke we that our cuſtome herein

herein cause not a vilifying or loathing of such heauenly mysteries, *Math.6.7. Mat.15.9.*

4 Take we heed of an ouerweening conceit of our selues, if thou findst a greater furniture of Gods graces, *Iohn.5.53.*

5 Especially bee carefull that while thou meditatest of forsaking sinne, thou beest not intangled with some spice thereof, either presuming further then thy present strength, or by conceit of what thou doest, or by the deceitfulnesse of Sathan, abusing thee with a contrary colour of sin, while thou labourest to preuent him in another.

6 And then in labouring to resist sinne, see thou beest well armed, and know thy strength too: yet fearfull of thy selfe, and so humbly cast vpon God, that so thou mayest resist in the euill day, *Ephes. 6. Proverbs 28.14. Psal. 16.8.*

Tryall of the right vse is:

1 That

1 That wee finde our zeale and comfort in holy duties quickned and encreased.

2 And yet can ſtoope more humbly and chiefely to the meaneſt occaſions in our calling, and walke more freely, and yet more profitably herein.

3 And ſo ſhall bee more ready to embrace the fellowſhip, and impart our beſt treaſures thereto.

4 And ſhall by experience of ſuch offences, and wants, which wee finde among men, bee ſent more often to conferre in priuate with our God, & ſolace our ſelues in his preſence.

5 And ſo bee weaned from the loue of this life, as wee neglect no lawfull meanes for the maintenance thereof to a better.

6 And yet ſhall hunger after a better life, and prepare thereto.

And thus much concerning ſolitarineſſe.

Chap. IX.

Of Prosperitie, and the right vse thereof.

The next imployment of the day is how to behaue thy selfe in enioying of good things, & in the right vse of Prosperity: and the knowledge hereof is needfull.

Sect. 1 *Necessary to be knowne.*

First, because the best haue been tripped in this estate, as *Salomon, Ionas*, &c.

For first, hereby religious exercises haue been coldly performed and intermitted, *Mat.* 22. 5.

2. Liberty hath beene giuen to loosnesse, and inward gifts growne cold, *Hab.* 1. 16. *Amos* 6. 5.

3. Euils that were banished, haue beene recalled againe, as gaming, &c. 1. *Cor.* 10. 7.

4 They weaken our trust and confidence in God, *Hab.* 1. 16.

5 With-draw our loue and kindnesse towardes inferiours, with whom heretofore wee haue beene inward.

6 Breed

6 Breed policy, and so deceite, euen in many professors. *Genes.* 20. 11. And

7 Cause couetousnesse and loue of this life, *Psa.* 62. 10. *Luke* 12. 19. *Amos* 6. 3.

8 Yea, breed vnwillingnesse to beare the crosse, and cunning to auoid it, *Mat.* 26.

9 Giue occasion to the world to thinke we are hers, and so causing her to presume of vs, makes her hereby, being deceiued, when it comes to the proofe, our more heauy enemy, *Gen.* 31.

10 Hereupon also it comes to passe, that the burthen lies heauier vpon the afflicted, euen because of our prosperity, being not carried wisely and tenderly, *Amos* 6. 5. *Esay* 5.

11 Yea, it is the occasion that causes vs, many times, to censure those that are afflicted, and to challenge their sincerity, because of their afflictions, *Iob.* 8. *Iob.* 4. &c.

12 And not onely so, but it causeth

causeth iealousie among Professors, and so distrust of each other, when all beare not the same but then, *Rom.* 14. *Rom.* 13. 13. 16.

Secondly, this estate is very slippery, and therefore we had needs to get sure footing, that wee may stand vpright therein. *Psal.* 73.

Thirdly, it is most vncertaine and changeable, and therefore it stands vs vppon to make vs friends thereof while wee haue it. *Luk.* 16.

Fourthly, the feare of the losse hereof doth much distract, which the right vse hereof will much abate and qualifie, *Psa.* 112. 7.

It being therefore apparant that the best may and doe abuse prosperity, obserue now how wee may vse it aright:

Sect. 2. *How to vse prosperity aright.*

First then, let vs consider the ends why the Lord bestow those outward blessings in this life vpon his children, which are these:

1 To try whether wee will preferre him before them, and can loue him better then them, *Iob.* 1.

2 To

2 To make vs his Stewards in an holy dispensation of them to others. *Mat.*25.

3 To be pledges vnto vs, and furtherances of spirituall blessings. *Gen.*17.1.

4 That we may be humbled to giue him the glory of them. *Rom.* 11.36.

And therefore,

1 We must not esteeme basely of them, seeing they are the gifts of so glorious a God. *Sect.*3 *Vse thereof*

2 Neither must we be secure in this slippery estate, seeing the same giuer is also the taker away.

3 Take heede we despise not others in regard of them.

4 Not thrust out God, and set them vp in our hearts. *Ibid.*31.

5 Wee must not cloy our hearts with them, but keepe them intirely to God. *Psa.*62.

6 We must not be puffed vp with them. *Psa.*75.

7 We must not tye, nor measure God onely by them, *Psa.*30.6.

8 We

8 Wee must bee willing, for his sake, to part with them either for the good of others, or to auoid our owne hurt. *Mat.* 10. 37.

9 And all this, not as if they were ours, but Gods to dispose wholly to his glory, and the good of his Church and Children, *Math.* 19. 29. 13. *Col.* 3. 23. *Rom.* 12.

Secondly, because the ouer-high conceit of these things is no small occasion to be-witch our hearts with them, therefore let vs labour to rectifie our iudgments concerning prosperity, that so our ouer-weening opinion thereof may bee abated, and our affections rectified therein.

Sect. 4. *Considerations to this purpose, that we ouer-rate them not.*

To this end,

First, *consider that though they are Gods blessings*, yet they are giuen for the most part, to euill men, and become snares and pits vnto them *Psalm.* 69. And therefore, if there were no other preheminence, euen the wicked in these excell vs. 1. *Tim.* 6.

2 Acknowledge we that the best haue

haue beene tainted, and much defaced by them, and behold wee in their example, what may befal vs. as *Salomon* and *Dauid*, 2. *Sam.* 12. 1. *King.* 3.

3 That they neither haue beene, nor shall bee any certaine inheritance to the best, but haue changed their master, according to the good pleasure of the giuer. *Pro.* 23

4 That we deserue not the least of them, and with all our industry, without Gods blessing, cannot compasse them, and when we haue them, they are but lent vs, *Psa.* 127 *Gen.* 2.

5 That in the iudgement of the best they are but vanity, and breede vexation of Spirit; Nay, that indeed they are nothing: yea lesse then nothing, *Eccles.* 1. 2. 1. *Cor.* 7.

6 That the enioying of them is not simply a note of the loue of God.

7 Neither when they are taken away, is it an infallible token of Gods displeasure.

8 That

8 That the Lord can supply vs without them.

9 And he is and will bee better vnto vs infinitely aboue them.

Thirdly, wee must bee carefull in the right dispensation of them. 1. Cor. 7.

Sect. 5. *How to dispense them aright.*

And that in this manner.

First, we must principally honor God with our substance, Prouerbes 3.

And this is done.

1 By acknowledging we haue all of his free mercy, Gen. 32.

2 Willingly confessing from what a low estate the Lord hath raised vs, Gen. 32.

3 By thankfulnesse vnto him for the least as well as for the greatest, 1. Tim. 6. 8. Eph. 4. 20.

4 By faithfulnesse in a lower estate, that so the Lord may increase vs, Mat. 25.

And this is performed.

1 By following our Calling, as contentedly and humbling our selues therein, being increased, as when wee began with nothing

Deut.

Deut. 8.11. Phil. 4.11. 19.

2 We must now much more be open handed, and that especially to the houshold of faith, 2. Cor. 9. Gal. 6.10.

3 We must not thinke it enough to comfort the body, but wee must also minister to the soule, which few rich men make conscience of, neither indeede are able to performe, Gen. 18.

2 Wee must honour our selues in God with them, by easing the labours of our hands, Psa. 128. and that not only for necessity, but for ornament also.

But yet with these conditions:

Sect. 6. *How to moderate our selues in the vse of them*

1 That wee exceed not our callings.

2 That wee remember *Ioseph* in trouble. *Amos.* 6.6.

3 That wee be alwayes fitted to spirituall duties. *Luke* 21.34.

4 And ready to be abased as we haue abounded. *Phil.* 4.11.

The triall of the right vse of our prosperitie, is,

1 That wee haue attained the same

Sect. 7. To know when we haue vsed prosperity aright.

same by holy meanes, as prayer &c. *Gen.*31. 1. *King.*3.

2 That our heauenly thrift goes forward with our earthly, and exceeds it, 1. *Timoth.* 6. *Mat.* 6.33.

3 That the more wee enioy, of these things, the more wee feare our selues, and keepe a more speciall watch ouer our soules, to preuent pride, and security, and prophanesse.

4 That these outwarde things weane vs from the loue of the world, 1. *Cor.*7.29.30.31.

5 That we are prepared to suffer afflictions, and to bee tempted of them. *Luk.*9.23.

6 That though wee giue these things their due, yet wee account them all as dung, in respect of Christ. *Phil.*3.8.

7 That wee make them our seruants to our Christian Callings. *Luk.*16.19.

8 And instruments to most good.

9 That our prosperity bee mingled

gled with some outward or inward crosses.

10 Especially, that though wee prospei, yet wee are grieued with the miseries of others.

Helpes hereunto are, Sect. 8. *Helpes hereto.*

1 To consider we are but strangers and pilgrimes in this life, and therefore had need to goe lightly on our iourney. 1. *Pet.* 2. 11.

2 We are but tenants at will, 1. *Tim.* 6. 17.

3 Stewards for other. *Luk.* 16.

4 Must giue vp a large account at the day of Christ Iesus, *Luk.* 12 48.

The benefit hereof is: Sect. 9. *Benefite hereof.*

1 We shall glorifie God herein.

2 Enioy this estate with more comfort and constancy.

3 Benefit others more gratiously thereby.

4 As also herein, the heauenly blisse shall be sealed vp vnto vs.

5 Hereby we shal discern & enioy the right vse of our *Christian liberty*

6 And by the right vse thereof prepared to a more glorious

measure of happinesse.

7 We shall also be better fitted to afflictions, to purge out corruption.

CHAP. X.

Of Aduersity, and the right vse thereof.

Sect. 1. *How necessary.*

AND this is the next occasion daily occurring, euen to vse Aduersity aright.

A direction very needfull.

1 Because the dearest Children of God haue failed herein, *Psalm.* 73.

2 Wee profite in nothing more then in an holy vse of afflictions. *Psa.* 119.71.

3 God sheweth himselfe in no occasion so maruelous as in this. *Psal.* 107.

4 Sathan hopes in nothing to trip vs as herein. *Iob.* 1.

5 The world hath no more effectuall means to condemne the generation of the iust, then by their troubles. *Iob.* 8. *Act.* 28. 4.

That

That we may therefore vse aduersity aright:

First, *learne we to informe our iudgements concerning the same: as*

1 Concerning the *Causes*:

1 That they come not by chance, but are appoynted of God, & sealed vpon vs, *Iob.* 33. 15. *Amos* 3.

2 That they are imposed in loue and of very faithfulnesse, *Psalme* 119.

3 That there is some cause of them in vs, though presently not knowne to vs.

And these causes may be,

1 Either chastisement for some sinne past, or present, 2. *Samuel* 21. 1.

2 Preuention of some sin wherin wee are like to fall: as securitie, pride, &c. 2. *Cor.* 12.

3 Triall and exercise of some graces of God in vs. 1. *Pet.* 1. 7. Especially of our loue to God. *Gen* 22. *Iob.* 1.

4 Conuincing the world of slanderous imputations, as that wee serue God for these things, *Iob.* 1.

Sect. 2. *How to bee vsed well.*

Sect. 3. *Causes of Afflictions.*

5 To draw vs neerer to God, and cause vs to haue experience of his power and goodnesse, *Iohn.*11.

6 Recouery of some graces which by prosperity haue been decayed in vs. *Hos.*5.15.

7 As also for the encrease & perfection of grace in vs.

8 To separate vs from the wicked in this life.

9 And so to conforme vs to Christ, *Rom.*8.25. 2.*Tim* 3.5.

10 Prouoking vs to a daily iudging of our selues, that wee bee not condemned with the world, 1.*Cor.* 11.30.31.

11 To weane vs from the loue of this life, and cause vs to long and sigh for our deliuerance, *Apoc.* 6. 10. *Apoc.*22.20.

Secondly, that we may vse afflictions rightly, wee must bee able rightly to discerne of them: As

ect. 4. How to discerne afflictions.

1 That of all, those of the conscience are most fearfull and dangerous, and yet in the issue proue most comfortable.

2 That in the greatest wee are to

looke for greateſt aſſiſtance.

3 Such as proceede from Sathan may be diſcerned by their violéce and ſuddenneſſe, and ſhortneſſe.

4 Thoſe from the fleſh, by their ſutableneſſe to the complexion, and diſeaſes.

5 Thoſe from the world by their ſorting with our quality, calling, outward occaſions, &c.

Thirdly, that wee may vſe them aright, we muſt be alwayes prepared to them. 1. *Pet.* 4. 12. *and that,*

Sect. 5. *Of preparation.*

1 By ſubmitting our wils ſimply in all things to the prouidence of our gracious father, *Math* 26. 39.

2 By conſidering that wee were predeſtinated and ordained vnto them, *Rom.* 8. 22.

3 We muſt in the purpoſe of our hearts make choyce of this ordinance, *Math.* 7. and bee ready to vndergoe it. *Heb.* 11. 25.

4 That this is the narrow way, and ſtraight gate that leades to heauen. *Act.* 14.

5 That all the Saints of *God* haue

haue traced this way before vs. *Heb.* 1.

6 That this yoake is easie, and the burthen passing light, as hauing the sting thereof taken away by Iesus Christ, and yet that hee beares the burthen now with vs. *Esay.* 53 and indeed wholly takes it vpon him. *Math.* 10.

7 Feare we alwayes our selues, in regard of sin, and what in this respect may come vpon vs.

8 That these troubles are enemies to the flesh, and therfore the rather to be vndergone to subdue so treacherous an enemy, 2. *Cor.* 12.

9 By imposing voluntary troubles vpon our selues, that so wee may better digest such as God shall necessarily inflict vpon vs, 1. *Cor.* 9. 27.

Sect. 6. *Of voluntary afflictiõs & rules for the same.*

And these are,

9 Let vs enter into the house of mourning, and obserue the chastisements of the Lord vpon others, labouring to stirre vp our bowels towardes them; and to weepe

weepe with them that weep, *Rom.* 12.

10 And at no hand presume we of our strength before the time, but feare wee our selues, and cast wee our selues wholly on GOD. *Mat.*26.33.

11 Discerne wee wisely our fitnesse for troubles, and auoyd wee all vnnecessary and vnseasonable afflictions. *Iohn.*18.8. *Matth.*10.23. 2.*Cor.*11.33.

12 Iudge we wisely of the troubles of others, and take heed wee adde not affliction to their affliction. *Psa.*41.

13 Meditate we often of the former ends and benefites of troubles, which are manifold, *Psa.*119. 67.

14 Vse wee an holy moderation in the time of our prosperity in our dyet, apparrell, liberty, &c. 1. *Pet.*5.8. And let vs now cut off all heady affections, as anger, griefe, and so in troubles they shall not preuaile against vs.

15 Maintaine wee especially

tenderneſſe of conſcience, and ſoundneſſe of heart by daily examination, and iudging our ſelues ſo ſhall we be fit for any affliction *Cor.*1.12.

16 If our eſtate ſeeme to diminiſh outwardly, let vs be contented with it, and ſo ſhall we by degrees be prepared to further emptying. *2.Cor.*4.16. Eſpecially let vs deny our ſelues, and our owne wiſedome, ſo ſhall no croſſe bee ſtrange vnto vs.

17 Conſider wee that wee haue our Captaine Chriſt Ieſus to bee our Companion in all troubles, *1. Pet.*4.13. Yea hee hath already trode the wine preſſe alone, and taken away the ſting of our troubles, yea conquered for vs, that ſo we may not be weary, nor faint in our mindes.

18 And that wee haue the ſtrength of the holy Ghoſt to lead vs through them. *Phil.*4.13.

19 And bee wee aſſured of the protection of Angels to defend vs in the ſame. *Pſal.*34.

20 And

20 And let vs be thinking of the ſhortneſſe of life, and ſo of troubles, and preparing to death, and ſo no afflictions ſhall bee vnwelcome to vs. *Phil.*1.20.

21 Forget wee not to meditate often on the ioyes of heauen, that ſo when afflictions come wee may bee encouraged the rather to vndergoe them in reſpect of the ineſtimable reward which is ſet before vs. 2. *Cor.*4.16.17.

And thus ſhall we be happily prepared to afflictions, and ſo make a comfortable vſe of them when they are vpon vs.

To this end conſider further,

Sect. 7. *Directions and helpes hereto.*

1 Not what God hath laid vpon vs, but what wee haue deſerued, *Rom.*6.23. *Dan.*9.7. *Pſa.*119.75. *Pſa.*103.9.10.

2 In all our troubles, looke wee not vppon the Inſtrument that doth chaſtice vs, as on the Lord that directs and turnes about to good, 2. *Chr.*20. *Pſ.*142. renouncing chance, and truſting onely in the Lord, as the guider of our troubles

3 How long God heretofore hath ſpared vs, & in how many corruptions hee hath, in great patience, waited vpon vs, though now hee meet with vs.

4 That we are not ſwallowed vp of the croſſe, which is an euident note of Gods hand put vnder, and that the Lord laies no more vpon vs then wee are able to endure, *Pſa.*37. 1.*Cor.*10.13.

5 View wee the impatience of Gods Children vnder the croſſe, to preuent or remedy the like in vs, *Iob.*3.*Ionah.*4.

6 Meditate wee on Gods promiſes, and ſo quiet our hearts, *Pſalm.* 46.56.

7 Call we to mind former deliuerances, and ſo we ſhall ſtrengthen our faith for the preſent, and to come. *Pſal* 77.

8 Take wee heed of iudging our caſe ſingular, as if neuer any were ſo much afflicted as we are, *Lam.* 1.12. Leſt either wee caſt away our confidence, as if the promiſe concerned vs not: or wee preſump-

ſumptuouſly build vpon extraordinary comforts: and ſo eſteeme baſely of ſuch as are ſufficient, and ſo, through vnthankefulneſſe, prepare an extraordinaie ſcourge.

9 Bee diligent in following our Callings to auoyd diſtraction, and preuent worſe afflictions, 1.Pet.4.19.

10 Pray we for our enemies, and the rods of our corrections, *Math.* 5.44.

11 Bee wee earneſt with God rather to ſanctifie then to remoue the croſſe, *Phil.*1.19.

12 And yet preſſe the remoual, as may ſtand with his glory, our owne, and the good of the Church.

13 Yet with wiſdome & patience, neither tying the *Lord* to the time, nor maner, nor meaſure of the deliuerance, but for the temporall chaſtiſement, yeelding abſolutely vnto God, 2.*Sam.*15.

14 Bee wee ſure not to let any affliction paſſe without its eſpeciall

all vse, discerning the cause, and reforming it, and seeing light in darknesse.

15 Bee wee thankfull vnto God for them, and reioyce wee vnder the crosse.

16 If we be buffeted vnder the crosse with impatiency, or such like tentations, let it comfort vs, that feeling these corruptions, and acknowledging, yea striuing against them, it is a certaine token of a future victory.

17 Consider we the euils that are prepared for sinners, that so wee may the better endure light afflictions. 2. *Thess.* 1.

18 Forget wee not to compare the present profit in troubles with the sensible losse, that sin is hereby lessened, and the matter of sin weakened. 2. *Cor.* 4. And rather blesse wee GOD that wee suffer not more troubles then bee grieued for such as are vpon vs.

19 Liue wee especially by Faith, and not by Sense; beleeuing the things

things we ſee not, and hoping the things that are deſperate. 2.*Corin.* 1.*Heb.*11.

20 That Gods power is more ſeene in the iſſues out of trouble then in keeping vs out of them altogether, and therefore this ſerues to the magnifying of Gods power *Pſal.*98.1. Which wee muſt meditate on, remembring when wee ſuffer moſt, yet wee ſuffer as the children of God.1.*Pet.*5.9.

21 Hereby Satan alſo is moſt confounded, that whereby he labours moſt to ouerthrow the Church, and Gods children, they are by the ſame confirmed and profited.*Phil.*1.12. In our particular troubles, reioyce wee for the proſperitie of the Church, and Chriſtians elſewhere.

22 Promiſe we to further others in the waies of God.*Pſal.*51.

23 Vow wee the praiſes of God in the great congregations. *Pſ.*35

24 Moue we the Lord from the inſolency of our enemies.*Pſ.*119. 126.*Pſa.*41.

25 As

25 As also by testifying our zeale to his glory, that it may not bee blasphemed of the wicked. *Num.* 14. *Exod.* 12. *Psal.* 74. *Psal.* 80.

26 Labour we especially to comfort our heart, with the testimony of our innocency, and that good cause for which we suffer. 1. *Sam.* 24. 12. That the seruant is not aboue the maister.

27 Yet acknowledge we before God that wee are not cleare, and so abhor we our selues in sackcloth and ashes. *Iob.* 11.

28 If we suffer as euill doers, yet remember we that the crosse is not so much sent as a punishment for sinne, as a remedie against it. *Psal.* 119. 77. And comfort wee our selues, that the Lord helpeth the abiect and vnworthy.

29 Moue we the Lord from the sence of our owne weakenes. *Iob.* 6 & vtter inability as of our selues. *Psal.* 6.

30 Protest we our faith in God. *Iob.* 13. 15. and patience in waiting vpon him. *Psalme* 123. 2. *Micb.* 7. 9.

And

And aboue all things, vse wee feruent prayer. *Iam.* 5. 13. And this shall most steed vs in the time of trouble. And possesse our soules in patience. *Mat.* 10.

31 Bind we the Lord to vs from the manifestation, & making good of his fauour in that he suffers not our enemies to triumph ouer vs. *Psal* 41. 11.

32 Meditate we of the shortnes of life, and so of the end of troubles.

The triall of our right vse of afflictions. Is,

1 That the power of sinne bee weakened, and our corruption purged out,

2 That we be more powerfull in spirituall duties, and yet humbled in them.

3 And more compassionate towards our brethren, and yet more zealous against sinne.

4 That wee bee more wained from the loue of the world, and in prosperitie be amended by the afflictions on others.

5 Yea

5 Yea more contented with our estates.

6 And more hunger after Christ Iesus. That wee haue vsed lawfull meanes in them.

7 That we bee more fearefull of sinne, and watchfull ouer the occasions thereof.

8 Vsing more sobrietie and moderation in our Christian libertie.

9 And so are still prepared to further trials.

10 And can reioyce in the priuate or publicke happinesse of others. And be more troubled with the publike, then our owne priuate troubles.

11 That we touch Gods wayes vnto sinners. *Psal.* 32. 51. And

12 Propose our example of patience and constancy vnto them.

13 That we can vse prosperitie more soberly and chearfully.

14 And not reioyce at the afflictions of others. And

15 Preuent such troubles, as may lawfully be auoyded.

16 That

16 That ſome ſpeciall bleſſing accompany them, as the word. 2. *Chron*, 19. 21

To this end learne wee how to preuent vnneceſſary troubles. And that

1 By watching ouer our tongs giuing no way to cenſuring or ſlandering of others.

2 Auoyding curioſitie in others affaires, and entending our owne callings in wiſedome, and diligence.

3 Not taking vpon vs more then our abilitie will compaſſe.

4 Refrayning ſuretiſhip, or elſe deliuering our ſelues ſpeedily, if we be enſnared.

5 Moderating our ſelues in our Chriſtian libertie, not going ſo farre as we may but as is conuenient and may tend ſo Edification.

6 Keeping our ſelues within the bounds of our callings. And

7 Laboring to poſſeſſe our ſelues in patience, and refrayning anger.

8 Not leaning to our owne wiſdome, but rather ſuſpecting our ſelues

ſelues, and ſo ſubmitting to the wiſedome of our ſuperiours: yet ſo

9 As that we do nothing againſt a truly informed conſcience, leſt in ſeeking to auoyd troubles from men; we cauſe our conſcience to become our ſcourge: and then God, which is greater then the conſcience, ſhall much more condemne vs.

10 And yet reſt wee not vpon a ſcrupulous or erroneous conſcience, leſt hereby, throgh obſtinacie, we thruſt our ſelues vpon the edge of authority.

11 So vſing diligence and conſcience in our places, and withall

12 Labouring to giue mild and ſoft anſwers.

Thus may we preuent vnneceſſarie troubles, &c

And ſeeing the wiſeman ſees the plague and hides himſelfe. Therefore ſeeing the Lord will viſite a ſinfull nation: ſo as that hee will reſerue a remnant from the common deſolation.

There-

Therefore here,

Firſt learne wee how to foreſee a plague.

1 By faith, reſting on the word denouncing the ſame.

2 By experience, comparing the ſinnes preſent with the ſinnes of former ages, and ſo collecting from the conſtancie of Gods prouidence, that as he hath puniſhed like ſinnes formerly, ſo will he alſo meet with like ſinners.

3 By the qualitie and meaſure of the ſinne, we may gueſſe at the time, and nature of the ſcourge.

Secondly. And wee haue alſo theſe markes when the plague ſtands at the doore.

1 When ſinne is ripe, that is:

1 When the ſinner ſits in the ſeate of the ſcorner.

2 When he is drowned in ſecuritie.

3 When hee hath made vp his meaſure by perſecution. *Math.* 23. 32.

4 Where in his carnall wiſedome hee chooſeth the rod that muſt

must afflict him. *Osee.7.* as false Prophets, &c. *Ashur.*

5 When he infectes and enforceth others to fellowship in euill. *Esa.5.12.*

6 Growes to dare and defie the Lord. *Esa.5.*

A 2. note of animmtnent iudgment, Is the remoueall of the meanes of Gods patience, which are:

1 The power of the word. *Ezec.12*

2 The seruants of God. *Esa.57. Ierem.5.*

3 The good Gouernour, Councellour, valiant man. *Esa.3.* Outward meanes, on wich we did depend.

3. *Learne wee how to auoyde the common storme, And that*

1 By not following the streame Nor

2 Flattering the time. 1. *King.22*

3 Nor pertaking in the common sinnes. *Reuel. 18. But rather.*

1 Sauing our selues from the cursed generation. *Matth.3.*

2 Mourning when wee reioyce. *Eze.9.*

3 Fea-

3 Fearing, while they flatter. *Pro.*14.14.

4 Forſaking ſin. *Ezek.*18. *Ierem.* 18.

5 Proteſting againſt the common abuſes.

6 Preparation to our ends, by carrying our liues in our hands. *Math.*10. *Ierem.*45.

Thus may we eſcape out of a common wracke, And

Laſtly, conſider we the benefits of afflictions.

1 Hereby God reueales himſelf as a Father vnto vs. *Heb.*12.

2 We haue trial and experience that we are not baſtards but ſons.

3 Wee are made conformable to the Sonne of God, that ſuffring with him, we ſhal raigne with him. 2 *Tim.*2.

4 We are weaned and eſtranged from the loue of the world.

5 And hereby approued that the world loues vs not, that it owes vs not. *Ioh.*14.

6 Hereby wee are iudged of the Lord

Lord, that wee may not be condemned with the world. 2. Cor. 11. 31. 32.

7 Hereby wee are kept in the life of grace and power of weldoing: kept gratiously

8 From securitie, and

9 Apostasie: as also

10 From spirituall pride, and

11 Hypocrisie the causes therof.

12 By these wee are prouoked to more compassion towards our brethren: and so

13 To maintaine the fellowship and to auoyd separation. Heb. 10. Gal. 6. 1. And are

14 Deliuered from generall iudgements. Psal. 94. 13

15 And so being fitted for comforts, we are partakers of them in more aboundance. 2. Cor. 6. 7.

16 And can vse them more spiritually.

17 Hereby wee are dayly raised out of sinne, and so renue our repentance. Ps. 5.

18 As also are sent vnto our gratious God in prayer, that wee

may be partakers of his assistance *Esay* 26. 05 5.

19 And so our Faith is quickened in the expectation of the promises. 1. *Pet.* 1. 5. *Iam.* 1.

20 And we more gratiously exercised in humilitie, and patience *Iam.* 1. 2.

21 And so provoked to hunger after Christ Iesus, and to wait for the glorious appearance of the sonnes of God.

22 And being by afflictions dayly scoured and purged, we are made meet partakers of that glorious inheritance with the saints in light. *Col.* 1. 12.

23 And so are graciously hereby not onely taken away, that we shal not see the euils to come. *Esa.* 57. 1. as *Iosias.*

24 But wee are euen taken vp by these, as in a fierie chariot, to partake of that vnspeakeable and eternall weight of glory, which is reserued for vs in the heauens. 2. *Cor.* 4.

CHAP.

Chap. XII.

Thus are we to behaue our selues in afflictions, and trie our estates thereby.

And to this end, seeing each day as it brings it trouble with it, so it wants not it comfort to sweeten, and season the same. And aboue all, our conscionable performance of family duties and priuate exercise of prayer, and auaile hereto. Therefore, bee wee carefull to obserue and performe such duties conscionably.

Which are:

1 Priuate examination & prayer thereupon, to begin the day withall.

2 Reading of the word to stirre vp to

3 Family Prayer with the house hold.

4 Catechising of the Family.

5 Singing of Psalmes. *Gen.18. Of which in particular in the second generall part of the Helpes God willing.*

And

And these are dayly to bee performed.

1 Because we are yet ignorant of what we should know, and forgetfull of what wee haue knowne. 2. *Pet.* 1:13. 15.

2 New tentations and occasions require new strength and meanes thereto. *Luke* 9 3.

3 Hereby we maintaine the life and power of grace, cherish the spirit and grow dayly.

4 And are better fitted to the Sabaoth. *Act.* 13.

5 And renue and encrease our sweet communion with God. *Ioh.* 5.39 *Gen.* 1 8.17.

The maner of performance is.

1 Wee must appoint and keepe set times for the same.

2 Preparing thereto with some premeditation of our owne inabilitie, former abuse, and necessity thereof.

3 If by ordinary occasion wee haue beeninterrupted, or preuented formee, recouer we our selues at the next opportunitie.

4 Auoyding customarie formalitie And therein

5 Remembring both to examin what comfort and benefit we haue gained hereby in knowledge, obedience.

6 And yet labour we still to bee found in Iesus Christ, renouncing vtterly our owne righteousnesse. *Phil.* 3.

The benefit is:

1 We grow in knowledge of God and our owne corruption, and so humbled.

2 And strengthen our hearts against worldlinesse and couetousnesse, against distrust and discontent.

3 And are better fitted to walke cheerefully in all our ciuil waies.

4 And better prepared to vndergo such afflictions as do accompany the same.

5 We haue our conuersation in heauen. *Phil* 3.20.

6 We sanctifie all our outward occasions vnto vs.

7 And obey Gods will in declaring

ing his mercies vnto our families and propagating his truth, and Gospell, and hereby approue our selues liuing stones of the house of God. *Pet.* 2. 5

8 Wee increase hereby in the heauenly thrift, and strengthen our selues in our iourney towards [illegible]

9 We prepare our selues comfortably to our account and reckoning which dayly wee are to call [illegible]

CHAP. XIII.

Of the dayly account.

AND this is the last dutie dayly to be performed of vs, euen to take an account of our dayly actions. *Sect.* 1.

And that:

1 Because hereby we approue and much confirme the same. *Why to be performed.*

2 Wee purge our hearts of all dregges and remainder of sinne.

3 Wee haue experience of the excellency & certainty of a Christian life.

4 We make our account ready

against the day of the Lord Iesus.

5 Wee procure stabilitie and constancy for the time to come.

6 Wee yoake and diminish our dayly tentations.

7 We keepe sin from sleeping, with vs.

8 By repentance removing it, our sleepe becomes more sweete and comfortable.

9 Our labours afterward proue lesse irkesome.

10 We walke with God and expresse the true pilgrimes life. *Ge.4.*

11 The carnal and worldly minded, will otherwise condemne vs.

12 And we leaue our hearts to be buffeted with much infidelity and distraction.

Now that we may the rather performe this dutie. Consider we,

1 That the very heathen in some sort by the light of nature practised it.

2 That if trouble here bee, it is to the flesh, to which wee are not debtors. *Rom.8.12.*

3 That

3 That it is no more then God commands, and Christianitie requires at our hands. *Psal.* 4.6.

4 That when wee haue done all we can, wee are but vnprofitable seruants, & therefore we had need striue to the vtmost. *Luke* 17.10.

And for our better direction herein; learne we,

Sect. 3. *Rules herein.*

1 First, that the fittest time for performance hereof is after the euening prayer.

Secondly, For the manner hereof begin we.

1 From the cogitations of the first awaking from sleepe.

2 So proceede we to consider of our morning actions, how wee haue conferred with our God in priuat, how sanctified our families

3 Meditate wee on Gods patience in sparing vs hitherto.

4 How wee haue bene humbled in the sence of our own & others sinnes.

5 Especially how we haue bene employed in the sence of Gods graces.

6 How wee haue encreased in knowledge.

7 How cleansed our hearts from worldlinesse, and hypocrisie.

8 What conquest wee haue gained ouer that little and vnruly member.

9 What motions of the spirite we haue entertained.

10 What particular sweetnesse we haue found in our Sauiour.

11 How fitted to meet him in the cloudes, and put off this earthly tabernacle.

12 How neare we haue approched this day to heauen.

13 What speciall assurance wee we haue felt concerning saluation.

14 What particular sinnes haue this day gotten the maistery of vs.

15 Whether wee haue more entended worldly, or spirituall occasions.

16 How we haue begun our occasions, with prayer and ended them with thanksgiuing.

17 What

17 What particular hath befallen, to weane vs from the world, and cause vs to sigh after heauen.

18 What we haue done towards the conuersion of a sinner.

19 How God hath heard our prayers and performed his truth to vs.

20 What fellow feeling we haue had of the afflictions of *Ioseph*.

21 How we haue comforted & encouraged the weake Christian.

22 How the particular purpose of the heart hath beene discerned and confirmed in, and to holy duties.

23 Examine such occasions as haue befell vs in our callings.

24 What vse wee haue made of company, what of our being alone how wee haue receiued and vsed Gods creatures, and haue bin knit vnto God by them.

25 How we haue beene buffeted by Satan, the world, &c. in particular.

26 What comfort we haue found in the word and spirituall exer-

erciſes.

27 If thou ſhalt find the teſtimony of a good conſcience & peace, ſo reioyce and praiſe thy God. If thou findeſt thy failings, ſo bee humbled and caſt thy ſelfe vppon Ieſus Chriſt in prayer.

28 Recounting vnto God, as neare as thou mayeſt thy particular ſlips, and ſo acknowledging thy ſelf an vnprofitable ſeruant, ſeeke thy peace in the merits of thy Sauiour, and ſo lie downe in his boſome, and ſo thou ſhalt find reſt for thy ſoule.

The benefite hereof is,

1 We obey Gods commandment and ſo are kept within his protection for the night comming.

2 We attaine to the certainty, & true meſure of our eſtate in grace and ſo thereby preuent ſecuritie, which carnall reſt might cauſe, & prouoke an hungring after perfection.

3 Wee are better prepared to death and ſo to iudgement.

4 Wee gaine much encreaſe to the

the assurance of saluation, and so
5 Obtain in this life a more sweet and heauenly conuersation. *Ph.* 3. 20.

And by these rules wee may try whether wee haue performed this dutie conscionably or no.

1 If this casting vp of our account hath cast vs out of our selues, and cast vs wholly vpon Christ.

2 And herein Christ hath sent vs home againe to our selues, not to riot in sinne, because the score is cleared, but to weaken and diminish sinne, that the new score may be lessened.

3 And therefore if now we shal bee more fearefull to offend our blessed God, and

4 More fearefull of our selues euen when wee stand most firmelie.

5 And yet can take faster hold on Christ, when wee fall, that so we may rise againe, and yet

6 If our rising shall bee more constant, and our falles more

seldome. And

7 If wee shall bee more carefull to cleere the score with others, by seeking peace, and maintaining the fellowship. And also,

8 Shall further helpe others to wipe off the score, both by example and counsell, prouoking to repentance.

9 And fall from looking abroade, shall returne home againe, beeing humbled not so much because we can do no man good, as when we haue done our best.

10 And yet being comforted that our labour shall not be in vaine in the Lord: and therefore,

11 Shall not measure our payment by what is present, but rather by that which is promised.

12 And so shall liue by faith in the expectation thereof.

13 And so shall follow hard after the marke for the high price of our Calling in IESVS CHRIST.

14 Waiting

14 Waiting with patience the accomplishment of the promise. And

15 Suffering afflictions as the good Souldiers of Iesus Christ, that our patience may be perfited and our faith tried.

16 And so patience shall bring forth the perfect worke still to humble vs, that we may bee fitted for glory.

17 And our humility shall bee throughly tryed by our perseuerance in well-doing, in our obedience to our blessed GOD, and thankfulnesse to his Maiesty.

18 As considering that doe wee what wee can, it can neuer bee sufficient to returne thankefulnesse vnto our God for what he hath done.

19 And therfore not chalenging what hee will doe: for any thing what we haue, or can do.

20 But rather accounting our selues, when wee haue done our best, to bee but vnprofitable seruants. *Luk.* 17. 10.

21 And

21 And so esteeming our selues rather much more bounden vnto our God, for accepting that poore and poluted seruice we haue done vnto him, then that our GOD should bee bound vnto vs, to recompence our finite seruice with so infinite a reward, *Rom.* 8. And yet

22 Still liuing by Faith in the apprehension of the promise. And so

23 Giuing glory vnto our God in beleeuing his Word. And so,

24 Preparing our selues to the enioying of those pretious promises, by hauing our conuersation in heauen.

25 And so looking for our Redeemer to change these our vile bodies. *Phil.* 3. 20.

26 And so cleering the eye of our Faith by casting away euery thing that may obscure, or presse downe, that wee may more sensibly discerne the brightnesse of that Glory, and may runne with

with more ioy and patience, the Race that is ſet before vs. *Hebr.* 12.1.

27 Looking ſtill vnto IESVS, the Authour and finiſher of our faith. *Hebrewes* 12. ſtill returning thankefulneſſe vnto him, as the Authour, and hoping in him as the finiſher of his owne worke. And ſo

28 Still reſting vpon his Word, for our daily direction, and encouragement therein. And

29 Maintaining the fellowſhip by encouraging each other in publique duties.

30 And yet ſtill labouring eſpecially to preuaile with our gracious GOD in priuate duties of Prayer, Meditation, &c. Sanctifying and trying the publique by theſe priuate.

31 And yet ſanctifying both, by labouring to bee found in Chriſt. And,

32 Still ſeeking Chriſt in the things which are aboue. *Coloſſ.* 3.

33 And

33 And yet ſtill labouring to haue our life hid with CHRIST in GOD, more reſting on the acceptance of our perſons, and endeuours of the hidden man in the heart. And yet

34 Still liuing by Faith in the Sonne of GOD, aboue all preſens feeling, that neither preſent ſence of ioy may puffe vp, and ſo coole and interrupt the current of our faith, nor abſence of preſent comfort may quench in vs zeale of obedience. And yet

Note.

35 Still quenching all ſtrange fire, and carnall matter which may either accompany our obedience, or kindle the ſame, by bounding our ſelues within our Callings, and CHRISTIAN liberty, and aiming at the right end, the glory of our GOD, and our owne ſaluation, ſubordinate thereto: that ſo poſſeſſing our ſoules in ſobriety, and meekeneſſe, wee may both auoyd vnneceſſary troubles, and better

wade

wade through such as necessarily will oppose vs.

36 And being hereby enabled to be more fruitfull in doing and receiuing good.

37 Hereby wee shall make sure our Election, with more comfort.

38 And so bee more ready to giue vp our general account.

CHAP. XIIII.

Containing a Conclusion of the present, and promise of future light.

AND thus shall wee make Triall of our daily Reckonings, and so performing conscionably this Daily Sacrifice, wee shall approue our selues right NATHANAELS, and true Israelites.

And so by the mercie of God, wal-

walking after this Rule, growe in grace, and abound in euery good worke, perſeuering with all patience, through the mightie power of GOD, that ſo hee may perfect the worke which hee hath begun in vs.

To this end, ſeeing (according to our neceſſitie) the Lord hath ſupplyed vs with many gracious helpes and furtherances to informe and ſtrengthen vs in the worke of grace.

Therefore, hauing now laide downe the true Patterne of Holineſſe, and liuelie practiſe thereof, my purpoſe is (GOD willing) ſhortly to furniſh thee with ſuch variety of helpes as may ſerue both to vphold and encreaſe this bleſſed condition.

And ſeeing wee ſhall not want many Lettes and Hinderances to interrupt, and ſo to linger vs in, if not quite to breake off this holy courſe.

Therefore (by GODS grace) I doe intend in the third place, to diſcouer

discouer those seuerall Rubbes and impediments, and withall to instruct how wee may encounter and subdue the same.

And withall,

As GOD shall lend health and liberty, to adde such motiues and encouragements, both from the present benefites of this constant walking, as also from the future recompence which waits the same, as may throughly settle vs in the practise thereof.

Meane while, let vs (in the name of GOD) bee faithfull in a little, that so wee may bee fitted to further blessings, being thankfull for the meanes wee enioy to this end; and labouring thereby to serue one another in loue, praying for the peace of Ierusalem, and seeking the same aboue our chiefest ioy, that so in the peace thereof wee may haue peace, euen a gracious liberty to walk with our God in constant obedience, to whom in *Iesus Christ*, through

through the blessed Spirit, bee praise and Dominion in all the Churches, &c.

FINIS.